ZIONS HERALD

v. 124

ZIONS HERALD CHURCHMANSHIP AWARD FOR 1945

Mr. Howard W. Selby, president of the Boston Wesleyan Association, presents award to Dr. John Wear Burton, of Sydney, Australia, president-general of The Methodist Church in Australasia. Bishop Lewis O. Hartman of the Boston Area looks on.

WE INVITE OUR READERS TO NOMINATE THE 1946 RECIPIENT

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FOR THIS WEEK'S THINKING

The editor of *The Christian Register* interviews the famous Dean of Canterbury.

Dr. Earl H. Furgeson of Harvard Epworth Church, Cambridge, Mass., discusses "The Great and the Small."

The Rev. Mulford B. Simonson, of First Church, Greenwich, Conn., writes about "The Crusade Plus."

John G. Ramsay, of the C.I.O., presents a provocative discussion of the coming steel strike.

Dr. Walter L. Nathan presents another of his interesting discussions of religion in art.

The Rev. Raymond H. Huse continues his "Autobiography of a Plain Preacher."

Plus many news stories, feature stories, and editorial comments on the religious significance of current news.

READERS WRITE

Evangelism for Souls

"The December 5th issue of the HERALD is so full of good things, I cannot pick out any particular one for special praise. However, I am inclined to commend L. R. Templin's article 'Is Evangelism for Souls?' Too much commendation cannot be given to our recent Boston Area-wide meetings for Evangelism in Worcester, Mass., but, what we learned and emphasized there should be the driving motive of every Methodist minister all the time.

"I wonder whether Brother Templin slightly missed the mark in presuming that evangelism was forgotten in the church in the past three years, while our leaders had for us certain other world pressing interests. During these years scarcely a monthly communion service passed without members being added to my own church. These always are the results of purposeful calling, and of Christ-centered preaching. Church membership is sometimes discounted in these strange days. 'The Lord added to them day by day those that were being saved,' is the record of the earliest church. This is also the record of a wide awake, spiritual Methodism in the world today. Evangelism is only the beginning. Saint making is the great end of the church militant.

"I am glad for Mr. Templin's insistent article, but I am also thankful to God for these great emphases in our world-wide church which bring into our vision the whole sweep of the kingdom of God."

(Rev.) AZARIAH F. REIMER,
Boston, Mass.

Newton Center Brought Memories

"The article regarding the doctors in the Newton Center Church, issue Dec. 5th, brought memories of our pastorate in that church, We were younger then, Mr. Parkinson, just out of Harvard.

"In our congregation, among other 'doctors' and dear friends, were: President Murlin, Boston University; Dean Wm. E, Huntington, Boston University; Dr. Barker, Boston University; Dr. Cook, dean, Harvard Dental School; Dr. Harry F. Ward, B.U.S.T., and Mrs. William Butler and Miss Clementina.

"This loyalty and help meant more than words can express.

"Every Christmas Eve, for five years, 'the dear Dean' Huntington came to the parsonage, then just built, and brought us the generous gifts from the parish.

"My father, the Rev. E. C. Pollard, made the first survey for the now well-established St. John's Church of Medford, Mass., New England is 'home' to us, ever."

ORA POLLARD PARKINSON,
Chicago, Ill.

Palestine

"Another editorial in ZIONS HERALD favoring the free entry of Jews into Palestine constrains me to protest. Presumably there are now about 550,000 Jews there and about twice that many Arabs in the population. What becomes of the principle of self-determination if the sentiment of the large majority should be overridden by Great Britain and the United States? Also, what becomes of the American sentiment that majorities should rule? Will two wrongs make a right? There will be deep resentment not only by a few Arab leaders as you seem to think, but by practically all of the Arab people in the Holy Land and throughout the Moslem world (population 250,000,000). Is this the way to world peace? Hardly.

"There is a big difference between making Palestine *a* home for some of the Jewish people and, on the other hand, offering to set up a Hebrew commonwealth there for all of the Jewish refugees who can be persuaded to go. Great Britain promised only the former and never the latter. Let us be fair in this regard. Doubtless many Jewish refugees would prefer to make America their home, but apart from this controversial question of preference, why should immigration quotas be lifted in Palestine and not in other countries including our own? If this is a world problem, why not let all the world powers grapple with it and assume their allotment of the refugees? Why try to dump on poor, little Palestine all the refugees whom other countries do not seem to want?

"In closing, let me add that those of who have toured the Holy Land and gain first-hand information, know that a new ty of Arab leadership is being produced by American University at Beirut and other ed cational institutions in the Near East a that there are two sides to the controvers issue there. Personally, I regret that politi pressure from Zionist leaders is tending put our country into the role of a 'medd some Mattie.' Politicians may weaken a knuckle, but why should we?"

(Rev.) FOSTER C. ANDERSON,
Lowellville, Oh

Questions Please

"Even at this holiday time there are so questions I should like to have answered a perhaps you have other readers who feel t same way.

"Do the charitable societies of our chur and outside the church sell or swap the nam of people who make contributions to th causes? Where else do these organizatio get these names and correct addresses? Us a check name once and shortly after came appeal from one we had never heard of b fore. Is it possible clerical help sell the names on the side.

"Number two—Why do so many ministe use the second of their given names. It seem to be a fad with a good many. Why n John J. Peterson instead of J. Joseph Peterso Is it affectation? Hope such a man is nev assigned to our church.

"Why do so many ministers who happ to serve a church where a new one is bu during their pastorate talk so much abo the church *I* built? Apparently the chur members had very little to do with it. O man boasted so much about his church th you could not help feeling that this chur was built for the glorification of this min ter and not for the glory of God.

"Having got this off my chest may I s I know some of the finest men in the wor are God's ministers and doing a glorio work. I take four religious papers and Zio HERALD is read first of all, though it shou be kept for dessert. Lest you get a bit co ceited may I say, some time the crust of th pie is heavy and soggy and I only eat th filling and the winter birds get the crust.

H. G. MANCHESTER,
Winsted, Con

Likes Z. H.

"It is with pleasure I enclose a check f our annual subscription to ZIONS HERALD.

"I appreciate the new format—sort of combination of *The Christian Century* an *motive*. You could press that even furthe I am not so sure I like the adaptation *Time*'s picturesque patter. A little of th goes a long way—even in *Time!* You hav punch and vigor, and anybody knows th old sheet needed it; I don't even turn fir to the 'Personals' any more—I just let ther come up in their turn and find them n too interesting—by comparison, of course.

MRS. ELDON H. MARTIN,
Troy, N.

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Evangelism for Alcoholics

"Usually I read ZIONS HERALD from 'cover to cover,' but I missed an article in the Nov. 1st issue until this morning.

"Naturally there is some truth in Denlinger's article, 'Is Evangelism for Alcoholics only?' Few of us say that the only thing men have to be saved from is alcoholism.

We know salvation is for the whole man and not any one particular part of him. I fear the author is using that attack merely as a 'smoke screen' in his attempt to condone the use of alcoholc beverages among church members. The article is so glaringly contrary to both the traditional and present attitude of Methodism toward the use of alcoholic beverages and toward the liquor traffic that it is high treason and smells to high heaven.

"Denlinger even dares suggest that the Methodist position might well be one of 'the use of alcohol in moderation.' And, God have mercy upon us, he even is so bold and sacrilegious as to pull our Lord and Master down into the gutter with him, at least pulling Him down to the level of a moderate drinker! Jesus, who placed such a high valuation upon human personality would never, never be a co-partner in a business that produces only human misery and sin, not only for the addict himself, but for innumerable innocent victims. Ministers of various denominations have recently told me that the really difficult family problems in their churches are due to alcoholism.

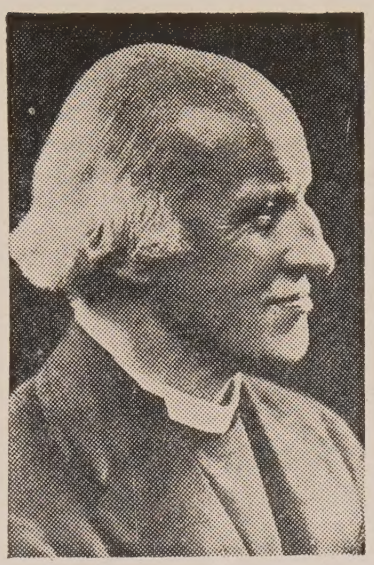
"It might be well to read Section 2013 of the 1944 Discipline of our church in order to orient ourselves aright—especially paragraphs on page 564 beginning, 'Amid the confused, etc.' and 'The Methodist Church doesn't retreat, etc.' Our church is permitting the insidious liquor traffic to bore its way into our very vitals, however, in spite of all our declarations on the matter. Ministers are being told they must not preach against the traffic because there are church members who drink. Good God, deliver us.

"In our zeal to banish war from the earth, and God knows many of us would willingly give our lives for that cause, let us not forget that civilization must be rid of the liquor traffic or it will as completely destroy us as would the atomic bomb! We know what John Wesley had to say about the abominable traffic, and with all its refinements (?) is no better today. As a matter of fact, no better, but worse than in the day when a very wise man wrote, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Or again when he said, 'Who hath woe? who hath sorrow? who hath contentions? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

(Rev.) LEROY A. LYON,
Jamaica Plain, Mass.

Interview with the Dean of Canterbury

by STEPHEN H. FRITCHMAN



"When I heard of a land with vast achievements I wanted to visit it. A frustrated Christian heard another country was trying an experiment. I went from a country that said it believed in God and lived as though it didn't to one that said it didn't and acted as though it did. I've seen something happen in Russia and the rest of the world should hear about it."

THE DEAN OF CANTERBURY,
in New York City, Nov. 19th, 1945.

During his visit to America in mid-November, Dr. Hewlett Johnson, the Dean of Canterbury, England, spoke in New York, Boston and Chicago. It was this writer's privilege to speak at the great rally for American-Soviet friendship with Dr. Johnson at Madison Square Garden, when 21,000 men and women greeted the distinguished churchman. Later in Boston, and again at a dinner in Dr. Johnson's honor in New York, it was possible for the writer to further discuss problems with special attention to the interests of American Protestant church people. The questions and answers reported in this article were given at the Mayflower Hotel, Washington, D. C., just before the distinguished churchman met President Truman the last day of the two-week visit in America.

While several million Americans have read his two books, "The Soviet Power" and "The Secret of Soviet Strength," few here knew the Dean of Canterbury as a person. His wit, his vitality of mind, his crusading zeal, his warm and responsive spirit won him thousands of friends in the several cities where he spoke. After a brief fortnight in America he became the most talked about visitor since the end of the war. His countenance and 18th century costume became familiar to millions of us in *Life* and *Time* and many hundred American papers. Typical of the response of the public here was the greeting he received as he crossed Boston Common following his sermon at St. Paul's Cathedral, Nov. 18th. A score of people, during the few moments of the walk, stepped forward to shake his hand and speak a word of friendship. In New York at a dinner I attended, the popular novelist, Howard Fast, and the great explorer, Vilhjalmur Stefansson, paid eloquent and stirring tribute to the Dean's leadership and courage. Humble or great, those who saw the Dean of Canterbury, let him know how much his leadership has meant not only in England and Europe, but also in America.

Not all the press reported his comments on religion or his forthright expression on public affairs, the atom bomb, the propaganda against the Soviet Union, and other matters. For that reason, as editor of a church journal, I sought to report the Dean's comments on more basic questions not carried in the press. His replies are reported exactly at the end of this article.

The American who had read his books knew he was an honest and accurate reporter of what he saw and heard in the Soviet Union. After a generation of silence or misinformation, his words were most welcome to an American public traditionally open-minded toward new ideas and new ways of doing things. This tradition of the open mind explains in part the enthusiasm that greeted the venerable churchman from the moment he stepped off his plane at Presque Isle, Me.

I can report on his simplicity of manner, his absence of affectation, his intellectual vitality, his abounding enthusiasm for people, especially those devoted to a struggle for a workable democracy anywhere in the world. With a full-fledged hate campaign against the Soviet Union well under way in America, the visit of the English Dean was a refreshing experience. With great dignity,

but firm speech, his visit set up in bold relief the canards of those in Congress and in editorial offices who seek to break the bonds of friendship forged in recent years between the valiant people of the Soviet Union and their friends in America and England.

The answers to the four questions I asked the Dean in Washington speak for themselves, reflecting the spirit and temper of one of the world's greatest living churchmen whose eyes are on the future, but whose feet walk firmly on the soil of this present earth. As he stood before six hundred clergymen of all denominations in Calvary Church, New York, on November fifteenth, and spoke with dramatic power and prophetic imagination of the prospects of man's dream for brotherhood, there arose a great feeling of common purpose. The Dean of Canterbury has a rare gift for finding common ground and dissolving the barriers of creed and economic theory. The questions I presented to the Dean follow, with his answers.

1. How can liberal church people in America best contribute to American Soviet understanding?

By studying current literature, especially that published by the National Council of American-Soviet Friendship and recommended by it. Learn what the Soviet Union really is, and try to disentangle the creative elements and see the building that is arising, without letting the attention be sidetracked by the attendant upheavals and discomforts incident to the construction of such an edifice.

In England, middle-class people are realizing that they have a moral as well as a commercial and material stake in the patterns with which the Soviets are experimenting, i.e., the efficiencies and economies to be derived from the socialization of public utilities and large-scale industries which will set free money to finance and provide leisure for multitudes to enjoy an ever-expanding fringe of activities. Millions will be able to afford finer decorations, to the encouragement of artists. Finer clothing. It will encourage those with skills and initiative. There will be innumerable activities for the present middle class. It is reassuring to know that in older and more stable societies—better educated and more intellectual, such as our own—changes can now be made peacefully that were perhaps necessarily achieved by force in societies long oppressed. When any change is understood and welcomed by a majority of the people in a democratic society, it can be made without any violence at all. Violence occurs only with heavily oppressed majorities or in a balance of power where the weights are fairly equal. If the middle class and the proletariat take the same side, change can happen easily. However, if the middle class does not recognize its own interests and thwarts such change, it can produce a clash with consequent bloodshed.

2. Are Soviet economic and political doctrine and practice contradictory to liberal Protestant ethics?

Most emphatically not! The very definition of socialism implies justice and responsibility. "From each according to his ability"—stresses responsibility; "to each according to his work"—is the dictate of justice. The very definition of communism, which is a moral advance upon socialism, brings into play the higher motive of *caritas* when it asks not only for the sense of responsibility—"From each according to his ability" but also "To each *according to his needs.*"

3. What is the reason for such violent criticism of the Soviet Union by many church leaders, especially among the Catholic clergy?

Amongst the best of the clergy there is the clinging to that which has proven good and the fear of any change. We must remember Christ's tolerant words: "Those who have tasted the old wine do not straightway desire the new."

Among those not the best, there is the desire to maintain for their own enjoyment the privilege which established religion has provided. There is also the sense of power which is inherent in any movement which has won its way in the world. That is peculiarly the case with a great religious institution built up by faith, but now resting upon its material accretions which were incidental but have become fundamental, which reminds me of Christ's words about the virtue of traveling light through life!

A Prayer

Richard Braman

Dear Lord, we worship Thee this day with thankful and contrite hearts for Thy care and guidance during the days recently past. Truly we could feel Thy nearness and were greatly comforted by it during those strange and difficult times. We felt Thy comforting care on cold stormy nights at sea when the wind whistled through the halyards, and the waves lashed angrily against the bow of the ship. We felt Thy nearness as we approached strange new beaches, and later as we lay in fox-holes on those beaches. We were comforted by Thee as we marched through villages so devastated by man-made machines of destruction that nothing was left but the altar and the bare walls of the village church. We felt Thee as we flew high over seemingly peaceful countryside with its fields and meadows and an occasional town.

From this conflict, terrible though it was, we learned to appreciate many things which previously seemed insignificant. We learned what absence from those we love can mean. We learned how disaster and ordeals can closely knit together a group of men from many different homes and of widely varying beliefs and creeds. We learned that many things which we previously thought were important to our happiness became unimportant and that the simpler things in life were the important ones.

We are ashamed that it took a war to make us appreciate these things, but we pray that we may never forget what we learned nor the manner in which we learned them.

The fighting has ceased now . . . once more we can feel secure that our lives and homes are safe. The ordeal is past. We met the challenge and emerged victorious but, oh Lord, we pray that peace and time may not dull the memory of those goals which were brought into such bold relief.

Dear Lord, be with and continue to guide those men and women who are still serving their country both at home and on foreign soil. Be with and protect the homeless and starving people of those lands which were ravaged by war, and may the Christian spirit of peace and good-will once more reign supreme in those countries which tried to forget there was a Christ.

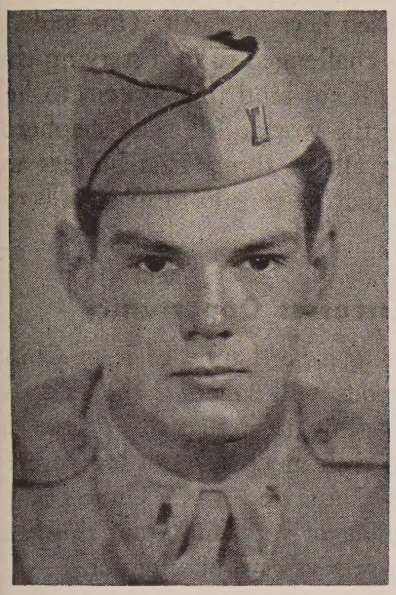
Almighty Father, comfort those who will always bear the marks of this great conflict and we pray that Thou will be with and guide the families and loved ones of those who so nobly gave up their lives that we might live in a better world. We pray that we may never lose faith with those who gave so much. May we never be content just to honor them, but instead may we always remember what they fought and died for. We pray that we may have learned the lesson well.

Dear Lord, be with us all . . . Amen.

Lt. Richard Braman delivered this prayer recently in his home church, First Church, Torrington, Conn., when he and two other returned service men assisted their pastor, the Rev. Lewis H. Davis, in conducting a Sunday morning worship service.

Mission to Austria

Lt. Edward W. Mills



Just two weeks ago today we flew a P.W. mission into German territory. This, in Air Force language, might bluntly express the events of the 20th of May, 1945. For many hundreds of French soldiers, it marked the day of real, concrete liberation from Nazi prison camps.

To go into detail therefore, would perhaps bring out some of the color, some of the feeling, the emotion, the meaning that accompanied this mission, particularly as we saw it during that day. Actually, ours was but a small share of the work that has been done all along the war front in these days since the surrender.

Briefing was at 4 o'clock in the morning. The distance to be covered was great, so an early start was essential. We were given all pertinent information concerning our flight and the short work to be done at the different European bases. We took off with four thousand pounds of British "ten in one" rations to be delivered at the point where we were to receive our passengers. These were placed in the bomb bay, fitted with plywood floors for the purpose. The flight across was long and wearisome. We passed through some mild weather, but for the most part were in the clear. Around 11:00 we tuned in the radio beacon set up at an abandoned German light bomber base in Linz, Austria, near the Danube, which had been off to our left for some time.

Once our position was assured, we headed for the field, surrounded by a dense haze, in which we and many other aircraft were circling, waiting to land. Several planes were waiting on the ground. Having only one short runway operational, it was necessary to suspend landings during the take-off runs and vice-versa. Each time we passed over the strip I could see, in orderly little groups all down one side and up the other of the second air strip used for parking, little groups of khaki uniforms and piles of rations, and parked planes. We were not first to arrive.

(Continued on page 13)

"The Great and the Small"

EARL H. FURGESON

In the lighter vein column of the news recently, there appeared a humorous account of how the Postmaster General amazed the mayor of Chicago by drinking a "black cow." A black cow is six scoops of ice cream floated in three bottles of root beer. The Postmaster General consumed this quantity of refreshment without batting an eye, and when the editor of the *Chicago Daily News* heard of the accomplishment, he wrote, "We live in an age of power, size, and grandeur!"

The proportions which power and size have assumed in our day provoke once more the ancient question of Zechariah, "Who hath despised the day of small things?" The Bible, in strange contrast to the values of our time, is consistent in its preference for small things. "Not by might nor by power but by my spirit, saith the Lord." That is the point of view of the Bible. That was the point of view of Jesus. He had an almost irrational confidence in the power of small things. His Kingdom was to come from small beginnings, like a mustard seed. It was to grow and expand through the loyal efforts of those who were faithful in a small trust. Small deeds, like feeding the hungry, clothing the naked, extending a cup of cold water, were for him deeds of cosmic significance, and upon them depended the everlasting fate of individuals and nations. Wordsworth was writing in the spirit of the Bible when he said,

> That best portion of a good man's life—
> His little, nameless, unremembered, acts
> Of kindness and of love.

This point of view which is so representative of the Bible is one which ages of power are never able to comprehend. People in the power age say that things in order to be great must be big. If there is anything to be done they say, "Let us do it in a big way." There is an ever-present confusion in their minds between bigness and greatness.

Professor Sorokin of Harvard in his remarkable study, "The Crisis of our Age," asserts that one of the fairly constant marks of disintegration in any system of culture is this worship of size, which he calls "quantitative colossalism." If one recalls the values which prevailed in the Classical period of ancient Greece in the fourth to sixth centuries before Christ, one is impressed by the fact that qualitative and not quantitative values were important. The statues, drawings, buildings of that period were modest in size, but they were rich in qualitative aesthetic value. The societies of that period were small, but they were rich in intellectual and spiritual value. Contrast with this the values which prevailed in the later decadent Greco-Roman period. Inner quality deteriorated and external size increased. Temples, palaces, theaters, monuments were, in this later period, colossal in comparison with those of the earlier period. One of the typical creations of this later decadent time is the gigantic brass statue of Apollo set up at the City of Rhodes in the year 280 B.C. The Colossus was 109 feet high. It took twelve years to produce it. Theaters likewise surrendered to the passion for size. Gigantic choruses and orchestras were the common thing. Pliny said of the theaters of that period, "Not being able to make them beautiful, they made them rich." Quantitative colossalism then, as Professor Sorokin suggests, was a substitute for the inability to create great qualitative values.

If the mark of decadence is the worship of power and size, the mark of religion is the ability to see the verdicts of God in the smallest details of life. The verdicts of God are certainly there; perhaps they are most frequently there. We can see now that Miriam shaped the destiny of empires more certainly than Pharaoh on his throne when she discharged faithfully her small duty of watching over the ark in which the baby Moses was cradled. We can see now that the humble Jeremiah, locked in his dungeon, was the bearer of a message which to this day blesses mankind, while the mighty Nebuchadnezzar, resplendent for a time in his power, was soon to be forgotten as one of those noisy monarchs who trouble the peace of the world for a period. Jesus, by all worldly standards,

(Continued on page 20)

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Emory Stevens Bucke, Editor

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H. Elliott Chafee — Harold W. Ruopp
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Raymond H. Huse — William L. Stidger

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Christmastide

Luke 2:15-21; Rev. 21:1-7

Under the spell of the Christmas experience, Luke says that the "shepherds returned, glorifying and praising God for all the things that they had seen and heard." It is a glorification of God, not just for the sake of honoring God, but for *"all the things that they had seen and heard."* This is a worthy view of religion, for its emphasis is not outside the realm of human possibility; it points to a lowly manger that has a definite earthly aspect about it—yet points to the stars with all the hopes of all the years for justice and peace among men. It is a great way to start a new year!

Many people of varied religious zeals have tried to distort the second lesson that "The Book of Worship" suggests for this week's meditation. But if the reader will turn to the Revelation and *feel* the great vision described in the twenty-first chapter, he will see a real connection between the Nativity and the beginning of a new year. Catch just a few of those great phrases . . . "Behold the tabernacle of God *is with men,* and he will dwell with them, and they shall be his people . . . And God shall wipe away all tears, and there shall be no more death . . . I will give unto him that is athirst of the fountain of the water of life . . ."

One cannot but experience an assurance from that sort of religion. It is not escape, nor is it sacerdotal. It is the function of looking at the new-born Christ child, and facing life with a verve because of a greatly enhanced confidence in the possibility of God's goodness being accomplished here on earth. One looks at the child Jesus and is challenged to feed starving children all over the earth; to bind the broken, to heal the sick, to overcome the world. Like the shepherds, one glorifies God for all the things that he sees and for all of the things that he can do to make a better world.

Chiang's Greatest Opportunity

Democracy is having a hard time of it in China. Popular wartime moods will sanction the delay of Chaing Kai-shek in seeing to it that the people are granted freedom, but such moods cannot last forever. Strong movements in China and in the United States are calling for a number of very important things to which churchmen must give careful attention.

1. A demand to end Chiang's one party system should be granted. If it is not granted, then Chiang must announce to the world that he is a dictator and that he intends to remain a dictator.

2. Political functions of the secret police constitute another justified grievance. Political censorship went so far recently that the Democratic League of China was refused use of the cable system for a message that they wanted to send to the American church women. Obviously, there is no freedom in China if political censorship is to continue.

3. Illegal war profits collected as a result of the horrible inflation in China's economic structure during the war, must be diverted to feeding thousands of starving Chinese people. Reports indicate that at least $300,000,000 of China's money is lying idle now in the United States.

4. Improved foreign relations are necessary, especially with the Allied Nations. Particular reference is made here to Chiang's *peculiar* relation to Russia.

In view of these, and other well founded complaints, the New York Council of Applied Religion has urged President Truman to take action that will accomplish the following:

1. Stop American intervention in China.

2. Withdraw all American troops and military equipment from China.

3. Determine the identity of and bring to justice the military commander responsible for the recent destruction of a north China peasant village.

4. Make any further economic and military assistance to China conditional upon internal peace and

the establishment of a democratic and representative government in that country.

We cannot go on blindly giving our endorsement to Generalissimo Chiang Kai-shek. He has his greatest opportunity now to show his greatness if he will lead his nation in a democratic path. If he continues to be a dictator, however, he can not expect Christian endorsement. He came to power because the people of China saw in him a great democratic leadership; he will not keep that power, however, unless he remembers that he is a servant of the people—not the master of the people!

The Moscow Meeting

The news of the past weekend concerning the meeting of the "Big Three" Foreign Ministers Conference brings many encouraging matters to light. The most important decision, in this editor's opinion, is that relating to peace treaties. Three important steps are suggested before final ratification of peace treaties: 1, there is to be an adequate period of time for a cooling off process; this guarantees wiser treaties than followed the last war; 2, treaties are to be made by the countries most immediately concerned with the economic relations of the conquered country; this will bring about more cooperative planning and do more to ensure a source of supply for the needs of the people; 3, the final ratification of the treaties will follow careful consideration by the Council of Foreign Ministers and the entire United Nations Organization.

The next important decision is that relating to the immediate withdrawal of troops wherever possible, and the firm establishment of democracy especially in Korea, China, Rumania, and Bulgaria. It is significant that these four nations are to get special attention from UNO, for the rumblings of civil strife and revolution are apparent within those countries. Most certainly UNO must devote much of its time to the careful development of democratic culture if there is to be world peace.

The establishment of the Atomic Energy Commission brings about a universal sigh of relief. The scientists have hoped that such a commission would be established, and churchmen everywhere have worked for such an accomplishment. The commission is charged, among other things, to bring about the control of atomic energy "to the extent necessary to ensure its use only for peaceful purposes, and to protect complying states against the hazards of violations and evasions." It is significant that the conference should have reached its climax on Christmas Eve.

Those Christmas Cards

Some of the current trends in Christmas cards seem to portray anything but Christmas. Pictures of little dogs are always interesting—but one wonders what they have to do with the birth of Christ. A picture of cows was on one card that this editor saw in a friend's home, and for the life of us all, we could not even find a "Merry Christmas" anywhere in the midst of the rather grotesque design.

Churchmen ought to be proud to send greetings at this time of year. We should all be joyous about announcing the birth of the central figure in our great Christian faith. These cards have a mission, for they say to our friends that we are glad to announce the anniversary of the birth of Him who came to redeem the world.

124th Year

With this issue Zions Herald enters upon its 124th year of publication. That is an impressive record for any institution. It inspires confidence when we realize that a constituency of readers has continuously sought the leadership of this independent Methodist paper.

Through the years Zions Herald has been fearless and forward-looking. Years sometimes impair progress, but we believe that Zions Herald is youthful in spirit and vigorous in championing the causes which advance Christ's kingdom here in our everyday world. The ability to change the dress through an improved format takes away any indication of age, yet we would not forego the respect which these years have earned.

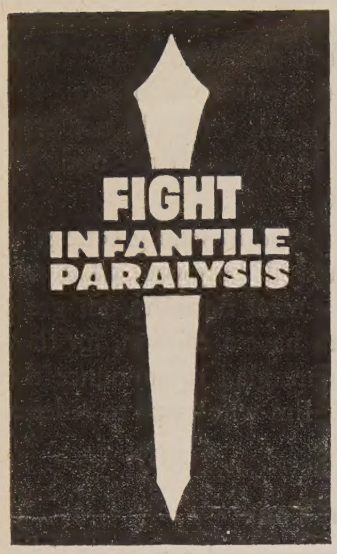
Members of the Boston Wesleyan Association appreciate the excellent cooperation which has been given the newly appointed editor of 18 months ago; the support which our subscribers have given and the body of associates whose contributions have aided materially in making improvements to the paper.

Our policy remains one of granting the privilege of free expression to the editor, unhampered from any quarter. The frequency of your letters of approval and otherwise have given added life to the publication, and have indicated a steadily rising interest.

We seek your further support in 1946 through promoting the reading and number of subscribers. Such practical evidence of your interest will enable us to expand the service and extend the influence of this work.

Howard W. Selby, President,
Boston Wesleyan Association

Unceasing Crusade



MARCH OF DIMES
JANUARY 14-31

The prayers of the nation for those stricken in infantile paralysis epidemics are answered each January by millions of Americans through the March of Dimes. America's record contributions to the 1945 appeal of the National Foundation for Infantile Paralysis poured new strength into the crusade against the Great Crippler.

Poliomyelitis, merciless enemy of both adults and children, claimed more than 13,000 victims in this country last year, fourth worst polio year on record. Epidemics raged in Tennessee, Utah, Illinois, New York and Montana, while outbreaks of the disease occurred so generally that 26 states reported more cases than in 1944, worst year since 1916.

The National Foundation for Infantile Paralysis, with its local chapters throughout the country, joined forces with local and state health authorities to combat polio wherever it struck.

Living up to its pledge that "no victim of polio shall go untreated for lack of funds, regardless of age, race, creed or color," the National Foundation sent nearly $1,000,000 in emergency aid to epidemic areas, supplementing the dwindling funds of local chapters.

Poliomyelitis is one of the most expensive diseases known to medicine. Many victims of past epidemics must receive continuing care, sometimes for several years. Each year's outbreaks add new names to the steadily growing list. Hospitalization for a single patient costs more than $2,500 per year. Very few family budgets can stand such a strain.

Eight years ago, the late Franklin D. Roosevelt founded the National Foundation for Infantile Paralysis in fulfilment of the growing need for an organized fight against polio and a "general staff" to direct that fight. Basil O'Connor, personal friend and former law partner of Mr. Roosevelt, has been the Foundation's president since its formation.

Before the National Foundation was launched, infantile paralysis was considered a "local affair." From the most isolated farm to the largest city, men, women and children often had to fight the disease with inadequate resources.

Today a national network of local Foundation chapters stands ready to counteract polio wherever it appears and to provide continuing care for patients from former outbreaks.

Each chapter, wherever it may be, has the total backing of the National organization. Last summer a Tennessee chapter desperately needed an "iron lung." The National Foundation had one flown from New York City.

North Carolina chapters needed funds to provide care and treatment for scores of patients stricken during the Hickory epidemic of 1944. The National Foundation last year sent more than $200,000 to North Carolina for that purpose.

Rockford, Ill., was the center of a serious epidemic last summer. Stephenson County in the same state was badly hit. The Foundation last year advanced more than a quarter million dollars in epidemic aid to local chapters in that state.

Action and aid in epidemics are the more obvious and dramatic aspects of the National Foundation's work. Everyone who has seen a polio outbreak knows this part of the organization's work. But there is another, less spectacular and less familiar, aspect: Science.

The Foundation, in its eight year history, has appropriated $7,673,113 for scientific work: For research toward the goal of a preventive and a cure for infantile paralysis, for the training of physicians, nurses, physical therapists, med-

(Continued on page 19)

Autobiography of a Plain Preacher

Raymond H. Huse

Chapter X—A Summer Preacher

During two summer vacations when I wa a student at Drew, I was preacher at a littl town in Maine. I say preacher, rather tha pastor, because I was at home with m mother during the week, and went to m charge Friday or Saturday. I gave practicall all my time at home writing my sermon fo the next Sunday, and thus acquired the habi of thorough preparation, which I say wit due humility, I have always pursued, an which has given me some reputation as a extemporaneous speaker.

I shall always remember with deep grati tude those wonderful summers. I was a gues in a different home nearly every week, an lived on the fat of the land. I associate thos summer days with roast chicken, golden ro and billowy clouds in August skies. I remem ber, with quiet amusement, seriously consid ering whether it was right for me to eat ic cream made on Sunday and served in th yard to a merry group. Those were the day when, in my fenced-in life, ice cream was luxury rather than a food, and the Purita tradition of Sabbath observance was still re garded. I am glad that after praying abou the matter, I concluded to eat what was se before me and "ask no question for con science sake." What an unfortunate mistak it would have been to have grieved or em barrassed my kindly host and have spoiled beautiful Sabbath! I am impressed with th patience of churches and congregations!

Most of the people who listened to m sermons were many years older than th preacher of the day. They had faced an were facing problems of which I was bliss fully ignorant, and yet they said I helpe them, and having ears to hear, used them.

Having had some experience with the ad ministrative side of church work, I know hov eager churches are to have young pastors I think they carry it to an unfortunate ex treme, but I appreciate the reason for th demand. Youth has something for whic tired, middle aged folks and world wear old people are hungry. I do not accept full the philosophy of Wordsworth, but his ode "Intimations of Immortality" describes to well the career of many a preacher:

> "The youth who daily from the East,
> Must travel, still is Nature's Priest,
> And by the vision splendid—
> Is on his way attended;
> At length the man perceives it die away
> And fade into the light of common day."

What can be done to prevent the aridit of life's afternoon? The late Benjamin Ad ams had this answer. He said—"Bless you heart, eternal life struck me quite a whil ago." There is a supernatural touch that re verses life's natural calendar and a preach er's natural career, "a path that shines mor and more unto the perfect day."

Deacon John O. frequently furnished con veyance and company. He was a bachelor i his fifties, a small farmer and a good mar As we drove leisurely along the countr

roads, like Christian and Faithful, we had pleasant conversation on the things of the kingdom. I remember his saying—"my brother Jim has always been a good boy. He grew right up in the Christian life, and did not need to be converted the way I was. I was a bad boy and brought sorrow to my mother's heart. Then there came to our church one Sunday a group of men from the Y.M.C.A. of Portland, Me. They were just ordinary men giving their testimonies and talking about the Christian life to the farmer folks in our country church. Then and there I gave my life to Jesus. Ever since then I have supported the church." As I remember, it was in the early evening, stars were shining overhead, there was no sound but the tramp of the horse's hoofs and the rattle of the wagon, but some way I felt we were going through Immanuel's land to fairer worlds on high.

George Scates was blind from babyhood. He was boarded by some kind friends in the country town. He and I were great pals. We would sit under the tree and talk. He would say to me—"What is the latest thing in theology?" and we would discuss it while he smoked his friendly pipe. Usually he was jolly and apparently carefree, but one day a group of singers were telling their favorite songs, and someone said—"Come on Brother Scates, what is yours?" He replied—"I think I will not say," but as they urged him, he said—"Look at such a number in the Gospel song book," and when they looked, they found that the song was—"Go bury thy sorrow."

Aunt Lizy had old fashioned curls. She looked like a typical New England grandmother. She told me that she used to be afraid of death. She did not feel she had sufficient grace to face that experience. It worried her and she went to her old pastor with her problem. He said to her—"You are facing life today! You do not need dying grace now. You need *living grace*. When you come to die, you will be given the spiritual help you need for that experience." When I knew her, she loved to say in prayer meeting,—

"'Tis religion that will give solid comfort
while you live,
'Tis religion that will supply grace sufficient when you die."

Aunt Serena was nearly ninety. On account of lameness she could not attend church. We had cottage prayer meetings in her home. She welcomed us with stately courtesy, but hesitated to take part in the services. She was puzzled by that text—"Let your women keep silence in the church." But her face was her testimony. She looked unto Him and was radiant. The peace of God was in her heart. Her daughter Lizzie, who cared for her with wonderful devotion, was one of my best helpers, and in later years rendered remarkable service in connection with the Annual Old Home Meeting in the old white church on the hill. She had a keen sense of humor and when together we christened her horse—"Charles Augustus, Napoleon Bonaparte, Alexander the Great, ministerial steed and wayside gleaner," she enjoyed it hugely. That term, "wayside gleaner" was not without significance. When

(Continued on page 19)

Crusade Plus

MULFORD B. SIMONSON

John Wesley was visiting one of the Methodist classes in Cornwall, England, and as his custom was, testing the faith of the members. He came to one gruff miner and said: "And what do you believe, my man?" To this the miner replied: "What the church believes." "And pray tell me what the church believes." "What I believe." "And what do you and the church believe?" "The same thing."

We should be able to give a reason for the faith that is in us. Suppose we could draw our chairs up to the fireplace and talk without embarrassment, could you put your faith into words for another to understand? Have you certain clear convictions that are determining factors in your life, We are crusading this year to strengthen the Christian church. Is it not a prerequisite to a strong church that we should know what we believe, or rather what it means to be a Christian? Let us start with the question: what is Christianity? What would you say?

Christianity is a belief, the religion which accepts Jesus Christ as Lord and Saviour, embracing all who profess and call themselves Christians. Paul said to the Philippian jailer: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." But, following Paul's simple statement of faith, there grew up in the early church a more complex theology which from time to time, through the centuries, has been formulated into creeds.

Now a person may well ask what does it mean to believe? Do you mean that I must subscribe to the Nicene Creed, the Westminster Confession, the Korean Creed, or can I make my own statement of faith?

Christianity is a belief, a system of thought, a theology, but it is more than that. Someone is continually reminding us that it is a Way of Life, it is right conduct as much as it is right thinking, it is a system of ethics. Did not Judaism give us certain laws to govern life, and did not Jesus say, "I am come not to destroy but to fulfil the law?" Then, the Great Teacher brought his disciples together and gave them a higher teaching by which to live: "It was said to you of old time . . . but I say unto you. . . ." And Jesus set forth certain principles by which to live and that would make justice, mercy, honesty, purity, forgiveness and all that we would include as we think of Christian living.

In one instance at least, John records the words of Jesus which make the doing of God's will basic to the knowing of the doctrine: "If any man will do his will, he shall know the doctrine. . . ." John 7:17.

Yes, Christianity is doing God's will, it is right conduct, it is a system of ethics as well as a belief, but it is also a fellowship, a body of people united in a common cause and purpose. Christianity is represented by an organization, an institution which we call the church. We cannot disassociate Christianity from the church. A Christian belongs to the church. One cannot be a Christian apart from the body of Christ—the church.

The very name Christian signifies membership in the company of those who accept Christ. But here we certainly create confusion today in the mind of the unbeliever, for of which church are we talking? Is it the Greek Orthodox, the Roman Church, or some Protestant branch? It is more than any one of them, it is the church which has survived down through the centuries, outliving various political structures, standing firm amid the changes in social life, still witnessing to the eternal truth that is not affected by scientific advance or by philosophical development. It is the Universal church, it is the Communion of the Saints. And, for each individual it must be some specific form of this church, this body of believers. A Christian must be a part of this church.

Yes, Christianity is the church, it is a Way of Life, it is a Belief, and yet it is something more, and it is this something more which gives it all vitality and meaning. It was this something more which the rich young ruler lacked. He belonged to the church of his day, he had kept the law from his youth up, he believed, but one thing he lacked. He did not have that love for Christ which would enable him to give all in complete devotion to the highest.

(Continued on page 20)

PERSONS

Dr. Frank Gamewell, retired, Methodism's oldest missionary, greets Miss Minnie Mae Bomar, a newly commissioned missionary and Miss Amber Van now serving in China. Photo taken at recent meeting of Board of Missions at Buck Hill Falls, Pa.

LONDON (By Wireless) (RNS)—The Rev. John Leale, 53-year-old Methodist minister, has been knighted by King George for his services during the German occupation of Guernsey, one of the four channel islands. Mr. Leale was praised as "a spiritual leader of the people" during a period of Nazi domination lasting from June, 1940, to April, 1945.

The Rev. Frederick B. Newell, president of the Greater New York Federation of Churches, reported in a Christmas message published in *Metropolitan Church Life,* that 6,500 children have been receiving Christian instruction through 162 schools under 400 teachers. The total administrative cost, he said, has been less than $6,000.

Mr. W. Noel Hudson, newly appointed executive vice-president of the Federation of Protestant Welfare Agencies, is a Methodist. Formerly Mr. Hudson served as director of operations of the U.S.O. for all states west of the Mississippi. Earlier he was general director of the Chicago Boys' Club, Inc.

Dean Lynn Harold Hough's latest work, "The Meaning of Human Experience," has been chosen as the December Religious-Book-of-the-Month by the distinguished editorial committee, Dr. Samuel McCrea Cavert, Dr. Harry Emerson Fosdick, Bishop Francis J. McConnell and Dean Howard Chandler Robbins. In what will doubtless be regarded as his major contribution, Dean Hough has summarized his thinking through the years. Tracing from the earliest days man's contributions to the world in several fields of human endeavor, he shows in each the relationship between man and God. On this he bases his belief in evangelical humanism as the philosophy upon which our hopes for the future must rest. Dean Hough, dean of the Drew Theological Seminary for fifteen years, has been a pastor of great congregations, a college president, a writer of many books, and a great churchman in both the denominational and ecumenical sense.

The resignation of Dr. Joseph W. Seay as headmaster of the Pennington School, preparatory school for boys at Pennington, N. J., has been announced by the Rev. F. A. Demaris, president of the board of trustees.

The Rev. William O. Thomas, superintendent of the St. Lawrence District of the Northern New York Conference, recently broadcast over Station WSLB, Ogdensburg, N. Y., an appeal for the extension of the right to worship according to the dictates of conscience. He recited some of the current challenges of this freedom and made a strong presentation of the position of Protestantism.

Eddie Rickenbacker—who, with his seven companions rediscovered the value of prayer when they were adrift on the Pacific Ocean for more than three weeks—will reveal to the radio audience of USA and Canada how faith has played a prominent role in the lives of the brave company of American men and women who led the world in aviation development and flying progress. Captain Rickenbacker, who is recognized as America's Number One Voice of Aviation, will be heard weekly starting Feb. 2nd, as host and historian on a series of 13 coast-to-coast half-hour dramatized radio programs, sponsored by Longines and entitled: "The World's Most Honored Flights." As its title implies, the series covers the outstanding "firsts" in American aviation progress, with special stress on the little-known human adventure story behind aviation history. The plays are rich in brand new dramatic personal-history material about American air pioneers since the program, by and large, is autobiographical in that it stresses Captain Rickenbacker's own behind-the-scenes contacts over the years with the stellar actors in the great drama of flight. Longines, at the request of Captain Rickenbacker, pays the fees he would ordinarily get to the AAF Aid Society to swell the fund for needy AAF widows and orphans, as well as AAF men and women disabled in line of duty. For where and when to listen, consult the radio page of your daily newspaper starting the week of February 2nd, 1946.

After three and a half years of service in the U. S. Navy, Lt. (j. g.) Willard B. Arnold, son of the Rev. and Mrs. Willard C. Arnold of Reading, Mass., has returned from duty in the South Pacific area. Mr. Arnold and his wife plan to make their home in Charlottesville, Va., after the first of the year. Mrs. Arnold has been organist at Old South Methodist Church in Reading up until this last October first.

The Rev. and Mrs. Harry G. Butler, of Auburn, Mass., have announced the engagement of their daughter, Miss Dorothy Mary Butler, to Mr. Harold E. Dimock, son of Mr. and Mrs. Edgar S. Dimock, of Oxford, Mass. Miss Butler was graduated from the Weston High School, and also from the College of Liberal Arts of Boston University. Mr. Dimock was educated in the public schools of Oxford, and also in the Massachusetts Agricultural College at Amherst. Mr. Dimock has lately been discharged from the U. S. Navy after more than three years of service, largely in the Pacific.

The Rev. Arthur D. Stroud, minister of First Methodist Church, Boston, is ill with bronchial pneumonia, and is in Baker Memorial, Massachusetts General Hospital.

The Rev. James G. Lane, minister of Hillside Methodist Church, Medford, Mass., died on December 23rd, after a long illness. The funeral service was held at his church on the 27th, under the direction of the Rev. John C. Wingett, Lynn District Superintendent, and the Rev. George E. Heath, treasurer of the Preachers' Aid Society of the New England Conference. Mr. Lane is survived by his wife Ethel Boy Lane, two sons and a daughter.

The Rev. Odin Edwards, retired Methodist minister, died at his home in Pleasantville, N. J., on Dec. 24th, at the age of 90. He was formerly superintendent of Hahneman Hospital in Philadelphia, and the Bethlehem (Pa.) Hospital. Mr. Edwards leaves his widow, a daughter and three brothers.

Charles Acton Drew, 97, retired Boston attorney and oldest graduate of Boston University, died in his home in Newton, Mass. on Dec. 26th. The funeral service was held at Newton Methodist Church on Dec. 28th. Mr. Drew leaves his daughter, Mrs. Bertha V. Hartzell of Newton, a grandson, and three great-grandsons.

The trustees of the National Training School, Kansas City, Mo., have voted a forward looking program. They have decided to change the name of the school to the National College for Christian Workers, and to offer the A.B. degree to the spring class of 1948. The curriculum is being re-studied and three additional Ph.D.'s will be added to the faculty. The Woman's Division of the Board of Missions at the recent Buck Hill Falls meeting voted to place the National Training School in the Week of Prayer for 1947, and to pledge toward the building program which is being studied at the present time.

Court to Decide on Loud "Amens"

BROOKINGS, S. D. (RNS)—How loudly one may recite "Amen" during a church service without creating a disturbance will be determined in circuit court here as result of an action filed by the Church of Christ.

The church and its trustees are attempting to enjoin Mr. and Mrs. Allen R. McMillan, residents near here and members of the congregation for many years, from attending services since they were expelled from the membership by an action taken September 9, 1945.

In its petition the church accuses Mr. and Mrs. McMillan of disturbing services by repeatedly shouting "Amen" during the services, and cites one particular instance when the couple disrupted the first sermon of the Rev. Hubert Prather on August 12, 1945.

It is claimed that the couple continued to disturb services after being warned.

McMillan contends in an affidavit that he never uttered "Amen" loudly during any service and wants to continue coming to church. He said he had been a member for 16 years, and if unable to attend the Brookings church he would have to drive to Arlington, S. D., to find a church of similar faith.

EVENTS

eligious News Service Photo

Asbury Park, N. J.—This quartet of vocal-ing preachers adds a new note in harmony. ll members of the Belmar (N.J.) Kiwanis, ey serenade fellow clubmen at regular eekly gatherings. Left to right are: the Rev. mes R. Bell, pastor of the Presbyterian hurch; Calvary Baptist's the Rev. Allan C. ettleman; the Rev. Lawrence G. Atkinson f The Methodist Church, and the rector of t. James Episcopal Church, Bradley Beach, e Rev. Harry L. Hadley.

A leading churchman and one of the orld's outstanding scientists, Archbishop ichard J. Cushing and Prof. I. I. Rabi of olumbia University, will discuss "Approach-s to the Atomic Age," on Thursday night, an. 3rd, at the opening of the second Insti-ute of Religious and Social Studies in New ngland Mutual Hall, Boston, Mass. The eeting is open to the public. Professor Rabi s one of the foremost physicists in America, Nobel prize winner and one of the Ameri-an scientists who played a vital role in the evelopment of the atomic bomb. The insti-ute was started last year by the Jewish Theo-ogical Seminary of America, and is con-ucted in Boston in cooperation with the American Academy of Arts and Sciences. rofessor Howard Mumford Jones, of Har-ard, president of the academy, will preside t the opening meeting.

Commission of Inquiry Cannot Have Beneficial Result

The Anglo-American Commission of In-uiry on Palestine cannot have "any truly eneficial result" because "the problem is ot one which can be solved by the findings f a commission consisting of the representa-ives of any two nations," Hon. Sumner Welles, former Under Secretary of State, de-lared recently in accepting the chairmanship or Maryland of the American Christian Pal-stine Committee.

"A lasting and just result can only be ob-ained through the determination of all of the nited Nations that such a solution must be ound and found promptly. It is for that eason that I earnestly hope that the United Nations Organization will assume the re-ponsibility for finding such a solution as soon as the organization is constituted," Mr. Welles said.

Pointing out that "the Government of the United States is officially committed to the establishment of a Jewish National Home in Palestine," Mr. Welles asserted, "The Commonwealth of Palestine can only come into being if the United Nations Organization decides, as it should, that the establishment of a Jewish Commonwealth in Palestine is essential to world peace and to world stability. The International Trusteeship Council soon to be set up by the United Nations Organization should be charged with the obligation of carrying out this decision promptly."

Urgent Call for Overseas Relief

Following receipt of a cable from the World Council of Churches, appealing for aid to people in the war-torn countries, the Youth Department of the General Board of Education is urging all church groups, youth fellowships especially, to begin at once to secure contributions for overseas relief.

In some European districts, says the cable, no child born in 1945, is still alive, a million Europeans are expected to die this winter from hunger and cold, and millions of children will die in India and China because of war-produced famine. Appeal is made also for heavy clothing for men, women and children in Korea and Europe, and for cotton clothing for the people of Thailand and the Philippines.

Clothing and bedding should be sent to United Church Service Center, New Windsor, Md., for Europe; or United Church Service Center, Modesto, California, for Asia. Money should be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

Religious News Service Photo

These three youngsters add their contribution of canned food to the ever increasing stockpile being collected by the churches of America for distribution to Europe's millions of sick and distressed.

Crusade Funds at Work

The Joint Committee on Crusade Scholarships has awarded several scholarships to young people in China, India, and the Philippine Islands. Among those soon to take up their studies in the United States are: Nirmal K. Mundle, Lucknow Christian College, India, who will study for a Ph.D. at Northwestern University; David Kaung, M.D., son of Bishop Kaung of China, taking one year of postgraduate work at the University of Minnesota Medical School, and Cornelio Ferrar, Philippine Islands, who will attend Drew Theological Seminary for two years, doing postgraduate work in theology.

In the Department of Work in the Home Fields, the Woman's Society of Christian Service has put Crusade funds to work in plans for the erection of new buildings and improvement of those needing expansion or repair in the fields of urban work, town and country work, social and medical work and educational institutions. Following are a few brief illustrations:

A request of $100,000 has been made for the reopening of the Jesse Lee Home for needy children in Seward, Alaska. The buildings which were remodeled last summer will be ready for occupation as soon as furniture and supplies arrive. Requests for placement of children have already been received, George V. Green, superintendent, has written. Four workers are ready to leave the United States for work at Jesse Lee, and several others are needed.

Bennett College, Greensboro, N. C., which has had to turn away 25 per cent of the number enroled because it lacked dormitory space, is to have a new dormitory with a housing capacity of 65. It should be ready for occupation in the fall of 1946.

* * *

The Grace Methodist Church, Pekin, Ill., of which the Rev. Preston E. Horst is pastor, has completed a visitation evangelism program. Fifteen teams of laymen visited 116 persons; 24 confessions of faith and 23 certificates of transfer were secured. This makes a total of 78 persons received into the church since conference last June. The evangelism goal for this church is 125 additions into the church for the year ending June, 1946.

* * *

One of the first Crusade for Christ scholarships was granted to Miss Frances Helen Foley, who for three years had been in the Santo Tomas Japanese prison camp near Manila. Shortly after the liberation of the camp, her father, the Rev. Walter B. Foley, was killed by a shell which also seriously injured her mother. Frances Helen is now enrolled in Dickinson College, Carlisle, Pa.

* * *

Dr. Thomas B. Lugg, treasurer, has announced that Crusade for Christ Relief and Reconstruction Fund cash receipts total $22,027,127 to date.

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for Jan. 13.

A People Delivered. Exodus 6-18.

I. Why study Exodus?

The answer is to be found, first of all, in the unique centrality of religion in the life and thought of Israel. The conviction that she was ruled and guided by God was not for her, as for many nations, just one of many ideas which were offered as explanations of the course of history—it was the basic explanation, held with such tenacity and expressed with such clarity that all others faded out of her national records. Thus the lessons of religion are taught in those records with a directness and force which makes them unique. Second, Israel's conception of her God grew with her experience of Him, until finally He was known, not as her God only, but as the one true God. The record of Israel's relation to God is seen to be a true indication of His ways with all men. Proper allowance must be made for the relatively primitive character of the ancient understanding of the divine character and ways, but the main principles stand out clearly. These things, though written long ago, were nevertheless written for our instruction.

II. What does this week's lesson have to teach us?

1. And the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh . . . Exodus 6:1.

It teaches that the Lord God is the enemy of cruelty and oppression always and everywhere. Sooner or later the tyrant comes under His judgment and feels the force of His almighty hand. His destruction of Pharaoh was not an isolated event, but was an example of the divine justice in action. They who flout the demands of decency in their dealings with their fellow men are defying the Almighty.

This is a solemn thought. The world today is the scene of monstrous suffering. Much of it is due to the totalitarian tyranny upon which the awful sentence of the divine justice has just been executed. But there is only too clear evidence that much of it is due to the way in which the victors are behaving. We may be sure that in God's eyes two wrongs never make one right. *"It must needs be that offences come, but woe to that man by whom the offence cometh,"* said Jesus. No view of the world situation is adequate which leaves out the God of justice. When we pray, *"Thy kingdom come,"* we are calling upon God to sweep away every injustice without regard to the nationality of those who are responsible.

2. I will redeem you with an outstretched arm . . . Exodus 6:6.

The lesson teaches us that God cares for the oppressed. A little group of tribesmen in Goshen did not seem to have any rights in the eyes of imperial Egypt's leaders. The world goes by size and wealth, and care for the prosperity and security of great nations is sufficient excuse for ignoring the interests of weaker peoples. But our lesson tells us that these neglected races have a great Friend, that the Lord God is no respecter of size and wealth, that He does not confine His attention to elaborate civilizations. He looks out for the weak, and expects that the strong will share this attitude of His. This divine expectancy was one of the bases of the law by which Israel was to govern herself (Exodus 22:21-27; 23:6-9).

3. I will take you to me for a people . . . Exodus 6:7.

The lesson tells us that the only true wealth of a nation is its spiritual heritage. Israel became one of the creative forces in human history, just because she heard and answered the voice of God as He spoke through Moses and the prophets. This fact is made sharply clear by her lack of wealth and empire, of great achievements in art or science or war. Only in religion did she achieve distinction, but that was enough to put her in the first rank of the great peoples of the world.

Our Luzon Methodists

Chaplain Robert L. Homer (USA

"Not all GI's are bad, Horacio." I w talking to the president of the Pampanga D trict Methodist Youth Fellowship. Togeth we had just taken part in the mid-week s vice at our church in the Barrio of Baliti, small village near Clark Field. We were d cussing the part American soldiers had play in the church life of the Philippines. He w indignant that I should have made such remark, for he is a strong admirer and d fender of the good name of our soldiers.

I had made the statement because I w somewhat embarrassed that a few soldi had made such a bad name for themselves the village that the Army authorities had d clared it "off limits." I was there mys only because the Provost Marshall had giv me a pass. However, I was glad to learn th the majority of the Filipinos held no ill fe ing toward us.

Since coming to the Philippines, the ric est spiritual experience, or perhaps I shou say, awakening, has come to me from n fellowship with brother Methodists he Their faith is so strong, and so joyous, and vibrantly a part of their lives, that it is thri ing to be with them.

There is the district superintendent, t Rev. Eusebio Manuel, who lives in San F nando. He has been to the States on o occasion, and was at the Madras Conferen in India, where he worked with Stanl Jones. He has invigorated the churches he with his breadth of understanding, and li a father, goes among them encouraging a nurturing them in his spiritual way.

There is the Rev. Roman Nacu, pastor the church in Angeles. For seventeen yea he has been a leader among the Protestan in the Philippines. He has suffered much the hands of the Japanese. His church, h home, his books—save only his Bible—we burned by the Japanese when the America landed in Luzon. He had to send two of h children to relatives because he could not a ford to keep them all with him. His sixtee year-old son was bayoneted several time and still bears the ugly scars on his body. H parish, which comprised one hundred far ilies before the war, has dwindled to fiftee for many of them have not returned fro their places of refuge. He receives now a sa ary of fifteen pesos a month, and it costs fi pesos at least, to buy a good meal here. T good ladies of the W.S.C.S. in my form church at Charlton City, Mass., sent hi fifty dollars, which represented a little mo than six months' salary to him, and was real life saver. Some chaplains have be able to secure books, literature, and chur supplies for him, but their friendship is ev more appreciated, and returned.

I say with all sincerity that I believe t future growth of this country depends up these consecrated Protestant youth, and th in turn look to us, as the largest Protesta denomination, for encouragement and bro erly help. If we fail them, we shall be fa ing ourselves even more tragically. Let unite our prayers with theirs, to the end th this corner of the Kingdom may continue grow and to prosper.

Mission to Austria

(Continued from page 5)

In a few moments we were cleared to land on the short runway. And believe me it was short.

Outward appearances of this base were just as the Nazis had left it. In fact, an old twin-tailed fighter-bomber was parked in the grass beside our parking area. We taxied up the strip. Several other planes were there, activity going on all around, lines of men here and there passing the cases of rations as they were unloaded from each plane. We drew up to our designated spot, set the brakes, cut our engines. As we were turning, I raised a hand in greeting, and most of the group nearest us responded in kind.

I made my way back through the fusilage (the waist) to the rear-entrance door. There was greeted by five or six curious faces all peering in through the plexi-glass window of the door, trying to see what was inside. The handle on the inside was broken, so I motioned to them to turn the handle on the outside. They understood, opened the door and jumped out. What a sight there was before my eyes. I just stood there with a smile on my face and laughed slightly. I knew and they knew that I laughed not at them, but at myself because I did not know what to say, or how to say it in French. They stood there waiting for someone to start something, so I stretched out a hand and several of them grasped both of them and shook me all over! They gave greetings in French. It was as if a long-lost friend had come back home. To many of them, this plane with its American officers and men, were in truth their real liberation from this country which was forever permeated with Nazi memories.

The rest of the men came out of the plane, Joe, with his little French phrase book, and we gathered them round us. After a while we talked to them with some comprehension. Many were not well. Almost all of them were ill-clad, and everyone had that longing in his eyes that comes only from continued suffering away from home, from country and loved ones.

Most noticeable was the color of their skin —it was dark and red, more-so than a tan, from many hours in the hot sun, in the burning wind, and the winter chill. Obviously underfed, their skin had drawn taught, the hair was dirty, crisp, uncombed, and had turned a silvery gray. All of them were very dirty. (Who knows how long since any of them had seen a tub of clean water, much less hot clean water.) One or two wore bandages. Their hands were the same color as the faces, and showed evidence of considerable manual labor and physical stress.

Various articles of personal effects accompanied this strange group of men. Most of them had only remnants of clothes besides what they were wearing, some of it carried in a make-shift sack or bundle made of canvas or in some cases an old musette bag. One had this sort of knapsack arrangement to which was tied a tin cup, used probably for many months. Another proudly displayed a pair of binoculars, rescued from somewhere, placed in a rotted leather carrying case hung around his neck. I imagined that every little

Statement of Delegation of American Churchmen to Germany

I

Upon the request and recommendation of the Federal Council of the Churches of Christ in America, President Truman approved a proposal to send a delegation of American churchmen representing united Protestantism to Germany. The purpose of the visitation was to seek to establish fellowship with and to ascertain the present status of the churches in Germany; to discuss with church leaders there the matter of reestablishing relationships with the churches in the United States and the possibility of cooperation between the American churches and the German churches as the latter seek to rehabilitate the spiritual life of their nation; and to discuss problems of relief and reconstruction with the American occupation authorities and the leaders of the German churches. On November 22nd, 1945, the Federal Council announced that the delegation would be composed of Bishop G. Bromley Oxnam of New York, president of the Federal Council of the Churches of Christ in America, chairman; Bishop Henry Knox Sherrill of Boston, chairman of the General Commission on Army and Navy Chaplains; and Dr. Franklin Clark Fry of New York, president of the United Lutheran Church in America, and member of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches.

The delegation proceeded at once to Germany and traveled extensively, visiting such centers as Frankfurt, Stuttgart, Munich, Nuremberg, Nof and Berlin. Among the military and church leaders with whom they conferred were Generals Joseph T. McNarney, L. D. Clay, O. P. Echols and B. L. Milburn and Bishop Theophil Wurm, chairman of the Council of the Evangelical Church in Germany and Bishop of Wurttemberg, Pastor Martin Niemoller, vice-chairman of the council, Dr. Hans Asmussen, Chancellor, Bishop Hans Neiser, Bishop of Bavaria, Bishop Otto Dibelius of Berlin, and Michael Cardinal Faulhaber of Munich. This delegation is fully aware of the history of this war, of the story of the concentration camps, and of the responsibility of the German leaders and people. Two of its members visited the European and Mediterranean Theatres of War during the war. The sacrifices of the American soldiers and sailors, the homes made desolate by the loss of sons, the incalculable costs borne by the Allies in destroying the totalitarian threat to freedom and in freeing the peoples enslaved by the Nazi invaders, have been present in the thought of the delegation throughout its visitation. Yet, with all this in mind and more, we believe that the aims for which we fought and won the war, the necessity of a peaceful and in the long run of a free Germany if we are to have a peaceful world, above all, the very nature of the religion of Christ, demand a wise and understanding approach to the people and more especially to the churches of Germany.

II

The Protestant churches in Germany, comprising sixty per cent of the population, have experienced a vigorous upsurge of life and activity since the end of the war. This is profoundly gratifying in view of the vicious persecution it suffered under the Nazi regime. The overwhelming majority have banded themselves together in a new nation-wide federation, the Evangelical Church in Germany, which holds a particularly hopeful promise for the future. At its core is the gallant fellowship of sincere pastors who defied National Socialism fearlessly, in many cases at the cost of being imprisoned in concentration camps. Church attendances have increased substantially, far beyond the low standards of the past. This leadership and the remarkable response from the German church people are reassuring in a nation which, it was feared, had been thoroughly poisoned by anti-Christian teaching.

The church is in process of solving difficult and complex problems, such as its complete de-Nazification, its relation to the state, the creation of religious literature, and its fellowship with the churches of other lands.

III

Generalizations concerning hunger, disease, lack of clothing, inadequate housing and widespread physical suffering are apt to be misleading. There is more than one Germany: the Germany of the bombed cities; the Germany of the rural areas largely unscathed by war; the Germany of the refugees composed of perhaps ten million persons evacuated from territory once German and now moving into communities of the present Germany. Then, too, there are the Russian, French, British and American zones. Living conditions differ radically in these different areas.

The total destruction of the German economy and the chaos following in the wake of war result in a lowered standard of living in which available food is ill-balanced and inadequate. We are gratified to learn that 500,000 tons of food will be shipped from the United States to Germany and made available in the American zone, thereby insuring for the German population there and the anticipated 3,000,000 forced evacuees who will enter the American Zone a standard of 1550 calories per day. Under these circumstances, there will be no need or opportunity for the churches or individuals to contribute food or money to purchase food; but on account of the inevitable lack of heat, there is a serious need of clothing. We appeal to the government to grant permits for churches and relief agencies in the United States to provide the same.

However, in Germany as a whole, the expulsion of millions from their homes in territory once German is causing unspeakable hardship. These millions have been torn from their homes, their personal property taken from them, and forced to migrate to Germany under conditions that result in starvation and the unnecessary death of tens of thousands. They are without food, medical supplies, adequate clothing, shelter. Children and old people die enroute, many diseases are becoming epidemic, and the cruelty accompanying this evacuation will affect all of Europe and manifest itself in widespread disease in the present and in hatred tomorrow.

It is not generally known that UNRRA does not provide food or clothing for Germans.

IV

The World Church and the German Church

The Christian church faces opportunity and responsibility in the situation confronting the German Church. It must reestablish fellowship with the new church of Germany, and strengthen the democratic forces new leading the church.

The Allied Military Government is charged with the difficult task of denazifying Germany and of establishing democracy within Germany. Methods that result in loss of faith in democracy must be eliminated. The German people must be shown that while considerations of security are at present paramount, and while the German war potential must be destroyed, nevertheless the policy in this period of transition is one that looks to a free and democratic Germany. It is thus that hope will be kept alive, cooperation will be forthcoming, and Europe saved from revolution and further war.

The churches must support such policies and give assurance to political leaders who desire a wise and constructive approach to the whole question of a peaceful Europe. Above all, the church must proclaim and practice those great principles of her Lord upon which enduring peace alone can rest, and through which humanity may be saved.

Signed by: Bishop G. Bromley Oxnam, President
The Federal Council of the Churches of Christ in America
Bishop Henry Knox Sherrill, Chairman
The General Commission on Army and Navy Chaplains
Dr. Franklin Clark Fry, President
United Lutheran Church in America

thing, being personal property and the on thing any one of them could call "his own was precious, no matter what its use or i condition. I gave away a little candy and few British coins to add to this collectio After preliminary conversations were over, told them to form a line and we put six me in the waist to pass the boxes of food throug the plane to the door, where they were picke up and passed down the line to the larg pile which had already been started.

While this work was going on, I went the rear of the plane behind the line of me to a place where there were three or fou men standing silently in a group. They we apparently the less fit for work or anythin One had gauze bandages from his ankles t his knees on both legs. One, I discovere was a French civilian who was working o the field. He did not go with us. I aske them how long they had been in priso Five years! Unbelievable, yet true. Ho many were there for this plane? "Trente"- thirty, one of them spoke. This was one the men who had the binoculars and looked through them. How long had the been without eating? At seven that mornin they had been fed by the Americans. Ho did they feel? They would not have told m if they could. The expression in their almo aged eyes was enough for me.

The unloading was through and I picke out one of the men who looked as ambitiou as any of them and told him as best I coul in French, that the airplane was divided int "sections." "Sections, oui, oui," everyon echoed and I went on to tell him how s many would be in the first, "le nez," "l premier section" and so on, that for the tak off, everyone must sit down and stay wher he is put, also for the landing, everyone mus remain in these same positions. This was a conveyed to the rest. Apparently, since thi man had some education, he was able t understand more easily than the rest, m half-correct French explanations.

It was at last all clear. Then I asked ther again how they were feeling about goin home. One small fellow stepped out—I ca see him now—*"Fine,"* he said in plain En lish, and I raised my eyebrows. He went o to say, syllable for syllable, slowly, "I learne a little English in school." And I shook hi hand and congratulated him on his ability His name was Gabriel Domenet, as I learne when I asked him. Then I asked the boy i glasses who had done my "conveying," an his name was Jean Juyon, and I introduce myself and the other men on our crew. I was rather humorous. Time was running ou so we started to put them into the plane We had thirty of them, and we knew it wa going to be crowded, but it had to be tha way. Besides that, the sun was hot. Eve with all the hatches and windows wide ope it was terribly warm. I muttered, "si chaud si chaud," and motioned as if wiping th perspiration off my brow. We started at th nose and loaded to the rear. As we cam to the cockpit, rather than force the two me we were going to have behind our seats, t wait there a long while, standing up, I said— "dans le chaise," and had to tell them severa times before they believed I wanted them t sit in the pilot's and co-pilot's seats. The

ught I was going to make them fly the ne.

Twelve in the bomb bay, nine in the radio om, eight in the waist, and we had them in. We put one brave man in the tail. I blained again how they must sit down ring the take-off and landing. We got m all straightened out and started our enes. As soon as we could taxi we were dy for take-off. The run was a careful e—a precious cargo of 35 human lives oard! We were in the air and on our way. soon as the climb was over, the autoot set up and the engines checked, I left seat and went back to look things over.

I took a box of hard candies with me, and ve some to each man. The men in the se were watching the navigator and looking out the front plexi-glass at the scenery. ey stared in amazement as I clutched in d centered the bomb-sight stabilizer gyro, e part of the auto-pilot which holds a ady course accurately. I warned them ainst hitting it. Doing so has on several casions thrown the plane into violent nks. Then I went into the bomb bay. ost of the men there had gone into the dio room or waist, where they could look t at the ground. Some were still there. I opped to ask them if they were all right. ne or two of them looked as if they were little air sick, but said nothing. I showed em the relief tube which is installed in the omb bay, then I opened the door to the dio room. What a sight! They were all anding up passing the interphone headsets om one man to another very excitedly. I ad tuned in a French station on the radio nd showed them how to use the interphone ontrol box before we took off. Now that ation was playing some martial music and timely playing of Le Marseilles brought the xcitement. What this did to me I am shamed to say. But I pulled myself together nd went on. The men in the waist were e same way. Those who were not listeng were looking out the windows at the surounding country in amazement and wonder.

The whole plane by this time reeked with e odor of perspiring flesh and bodies which ad not bathed for weeks. But you paid no otice to that. Then, in return for the candy gave him, one boy took out an old piece f emergency ration candy. It was dirty and sted awful, but I accepted it and ate it with smile and a warm handshake. It was the emainder of a red-cross ration perhaps, and li he had, but it was his sincere expression f gratitude and I was honored by his gift.

I spoke again to Jean and to Gabriel. I sked Jean where he lived and gave him a iece of paper and my pen. He wrote on it nd passed it to Gabriel. I watched him vrite: "one sixty seven rue Palais Gallien—Bordeaux!" It struck me harder than the orce of a good blow, and my heart beat eavily. Could I tell him? Bordeaux was ne of the places we hit twice—once with a avage attack of Napthelene fire bombs and nce with high explosives. How many people lied in those raids is difficult to estimate. Would his family still be there and alive, or, fter five years of such complete separation, vas he doomed to even greater suffering in he discovery of the loss of his family? With ifficulty I asked them to write to me and

Steel Strike

JOHN G. RAMSAY

"The strike shall commence on January 14, 1946 at 12.01 a.m." The International Wage Policy Committee of the United Steelworkers of America reached this decision in conference in Pittsburgh, Pa., on December 11, 1945.

Many are the questions being raised in the minds of the public. This will be a strike which will be the largest in magnitude in the history of the United States of America. It will affect us all. The public has a right to know the facts and reasoning in this labor-management controversy.

Who is this Wage Policy Committee? By what right do they set a strike date that will stop production of the industrial giant *steel?*

The Wage Policy Committee is made up of men from the steel mills from all sections of the United States and Canada. They are elected delegates from the local unions of steel towns meeting with the International Executive Board of the Union. The members of the International Executive Board are the officers of the union and the thirty-nine district directors. These representatives of the union are elected by a referendum vote of the entire membership of the Union. They are delegated with authority to speak and act for the union.

Besides the democratic process within the Union itself, there is the added mandate of the steelworkers throughout the nation in the recent strike vote. This vote was conducted by the National Labor Relations Board in conformity with provisions of the anti-labor Smith-Connally Labor Disputes Act. Close to 500,000 votes were cast by the steelworkers with a five to one majority voting to support a strike.

This great vote was cast in spite of a campaign on the part of many steel companies to keep down the size of the vote. Many steel companies refused to supply a list of eligible voters to the government and others refused to post official notice of the election in the plants. Almost without exception, steel management conducted a virtual "blitz" against the Union on the false charge that it was violating agreements through the strike vote. While some steel companies cooperated to the extent of permitting balloting on the company premises, hundreds of them denied the government and their employees this convenience.

Here are the facts leading up to the strike vote, and the setting of a strike date.

On August 18, 1945, President Truman issued Executive Order 9599. This order authorized unions and employers to agree upon wage increases of any amount without obtaining the approval of the War Labor Board, subject only to the condition that increases are not to be used in whole or in part as a basis for seeking an increase in price ceilings.

In conformity with the Union's contract with the steel companies and this Executive Order by the President of the United States, the International Wage Policy Committee met on September 11, 1945, and formulated its demand for a wage increase of $2 per day and immediately requested collective bargaining conferences with the steel companies. This demand represented but a partial restoration of the wage cut the steelworkers have received as a result of loss in working time and downgrading of hourly wages.

The request of the United Steelworkers of America when presented to the many steel corporations, was met with an abrupt "No." Collective bargaining was not engaged in. The answer of the corporations was uniformly given within a few minutes—practically no counter offer has ever been made—simply an arrogant and provocative "No."

The Secretary of Labor, on Nov. 3rd, addressed communications to the union and to the United States Steel Corporation asking them to resume collective bargaining with the assistance of a mediator to be appointed by the government. The union accepted. The corporation repeated its adamant "No."

The Secretary of Labor, on Nov. 9th, renewed his request to the United States Steel Corporation. The answer was the same cold "No."

It was ninety days after the union initiated collective bargaining with the

(Continued on page 19)

THEY SAY THE WAR IS OVER

Charles Crain

They say the war is over, fighting's done.
No more to kill and starve, to bleed and sweat,
Until those very hopes we hold most dear seem lost with war's grim battlefield of strife,
And blessings of some future peace are mocking us in struggle and in pain.

It used to seem that days would never end.
From dawn to dusk we plodded on through treacherous woods with hills and rocks and streams
On to the fields—those barren plains which stretched in endless miles of broken sod and withered grain;
The rotted turnips sliced with ruts of broken roads that once were pathways to the harvests full,
But now lie crumbled in neglect of war.

Those days were blessed when we only marched from town to town and found an enemy in flight.
The houses empty with their walls of gaping holes gave sign that here we would not meet the bastard Krauts.
Here only lay the enemy in death: the tortured forms of those who died with sacrifice and pain in slime and mud, forgotten by the world,
While all around the silent walls of a deserted town proclaimed defeat, surrender to the night of marching men.

But bloodshed ruled in many a town where Heinies stood and fought with all their might.
We knew the whine of 88's and felt the splattering of lead above our heads.
Their screaming guns and rockets slashed the sky; their shells pounced down and caught too many of our men,
The slaughter of a mad, inhuman swine who sought a super-human strength to knock us out,
To conquer all the world and bring a creed of hate and kill on every land.

The nights were worst of all. Those holes of mud and snow,
Where endless hours crept along as if each night were in itself a fight to live.
To live until the dawn—and fight again to some fresh line of battle sure to come.
And darkness led us on to nights of battle with that master race,
To victories at dawn and strength to move again.

They say the war is over, fighting's done.
What good the gain, if through our common strife we lose the brotherhood of man?
What shall we say to those who lie in graves of distant lands,
Who gave themselves in loyalty and toil to what they thought was some real cause of life?
They died that we might live and fight and kill this insect race of superman—
With struggle done, to build anew a world of faith and hope,
Whose frame is made of stronger stuff than sword and steel.

And we the living—what have we to say to these our comrades whom we see no more?
In Flanders fields the scarlet poppies nodding ask,
"Who now will take the torch and fight that men shall go no more to war,
That earth may be forever green, that mothers' breasts give milk in peace
To babies who will not know their fathers' strife?"
And winds blow on in stillness and in hope: "Who now will fight for peace that knows no end?"

gave them my address. Then I changed subject:

How old were they? Some were young their twenties. But the average age of n of these men, they told me, was thirty could well believe it, and they were twe five when they were made prisoners.

So I left them and went back to my pl in the cockpit. As we would pass an imp tant ruin, city, or border, I would tell th the Rhine, Luxembourg, Nurmburg others. After three or four hours we l crossed lower and central Germany and w in France, then at an airdrome, once a figh base for the Nazis. We were asked to ci for some time, because traffic on the grou was heavy. After a half hour of circling were cleared to land. We came in, set do carefully on another short runway, and o more taxied up to a parking area. This v a different sight:

These groups of men who had been quie standing around were now active. Y could see them, mobs of these dirty kh uniforms and trucks carrying them to trains. This was different. Yes, this v France! I jumped down to the front entra hatch as soon as our engines were cut, th jumped out and ran back to open the r door which had no inside handle on it. C they poured. Few passed without shaki hands. I said to each, "Bon chance" or "A revoir," and off they went toward a cent point where Red Cross girls were servi coffee. Several of them emerged from t plane and quietly breathed—"France!", ac ing a little gesture of touching the nose a flinging the hand away as if just havi smelled some fragrant perfume.

"France" indeed—here the blood-red p pies were in full bloom, and overhead a bl sky, with only friends above, no more terr I watched them go; from somewhere the came a tri-color, mounted on a crude sti With this in front, they walked away, Je and Gabriel with them. (They promised write.)

Predicts Hirohito to Becom Christian

Tokyo (By Wireless) (RNS)—Emper Hirohito of Japan will become a Christian " the near future," it was predicted here Shigeru Nambara, newly-named president Tokyo's Imperial University.

Nambara did not reveal the evidence up which he based his prediction, but it has bee known that Hirohito has been studyi Christian theology and writings ever sin the end of the war. It is reported that t whole Imperial household is seriously inte ested in the Christian faith.

If the Emperor is converted, many of h subjects are also likely to become Christia As the highest priest in the Shinto hierarch Hirohito is the spiritual leader of the cou try.

The naming of Nambara to head the I perial University makes him the third Chr tian to be elevated to a high post in Japane educational circles. The others are Nam Maeda, minister of education, and Kota Tanaka, Catholic head of the College a University Section of The Ministry.

Religion in Art

Walter L. Nathan

EMBRANDT HARMENSZ VAN RYN, 1606-1669: "HEAD OF CHRIST"

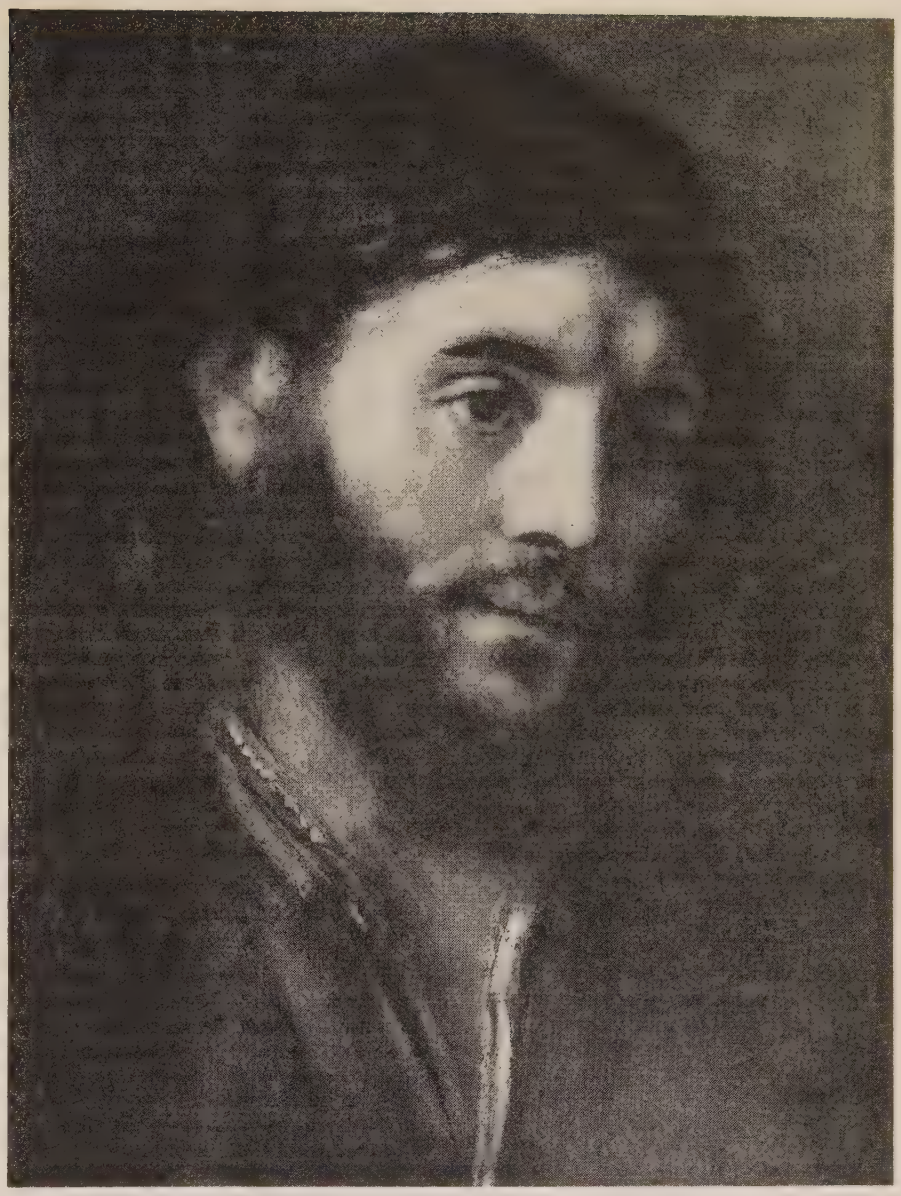
Vincent van Gogh once said: "If a man ves Rembrandt profoundly, then in his art of hearts he knows God." No higher bute has ever been paid to the genius of e great painter who, like no other artist, realed in his works the life of the soul. Unr Rembrandt's hand, an individual face bemes a transparent screen for the eternal undations of our being.

Rembrandt had painted many portraits and ligious pictures in long years of work bere he set out to create a full-size likeness of rist. He followed the few indications out His human appearance contained in e Gospels when he chose the model for this Head of Christ" from among his friends d neighbors in the Jewish quarter of Amrdam. Had not the Samaritan woman intantly recognized Him as a Jew? And did t His captors require a traitor's kiss to entify Him?

Realizing the demands of good craftsmanip, Rembrandt studied the model carefully. road, yet precise modeling clarifies the ructure of forehead, eyes, nose, cheeks, nd mouth, and gives the head its threemensional quality. Soft, dark hair and a ll beard frame the face to keep our eyes oncentrated on it. The open neckline of the mple brown garment serves the same purose. The sketchy handling of the ear unerlines the fundamental simplicity of the hole. There is no idealization, no striving fter effect. Only essentials are given, but ch brushstroke is necessary and right.

With such purely artistic means Remrandt has achieved true spirituality. His hrist is the Son of Man who "took upon him the form of a servant, and humbled himself." He is the teacher whose tender ps pour forth infinite wisdom. We feel: He nderstands our fears, our troubles, even our ns; He will listen to us and read the deepst desires of our hearts.

As He walks unnoticed through the owds, the worshippers of wealth, rank, and ower will brush Him aside. But the poor nd the suffering will see the light of compassion and love in these eyes and be comforted. And His gentle voice will be calling us to the Father until our ears are opened, and we are ready to follow.



Courtesy Metropolitan Museum of Art, New York

Japan Found "Open" to Christianity

W. W. Reid

The people of Japan are "wide open" for earing the Gospel from Christian ministers. They want to know the "why" of the American soldier, now in their midst, whom xperience has taught them not to fear.

And, in the words of Dr. Kagawa, they are aying: "We need your prayers, your Bibles, nd your good missionaries."

These are some of the impressions and onclusions just brought back to America by our eminent churchmen—two of them Methdists—who spent four weeks re-acquainting hemselves with Japanese Christian leaders nd renewing Christian fellowship, now that the iron wall of war is down. These American churchmen—representing the Federal Council of the Churches of Christ in America, the International Missionary Council, the World Council of Churches, and the Foreign Missions Conference of North America—were Bishop James C. Baker, of Los Angeles, Methodist; Dr. Douglas Horton, Boston and New York, Congregational Christian; Dr. Walter W. Van Kirk, New York, Methodist; and Dr. Luman J. Shafer, New York, Reformed. Bishop Baker and Dr. Shafer had seen previous service in Japan.

DESTRUCTION

The deputation reports that destruction of church and other property in Japan reached dimensions far greater than they had supposed.

"In Tokyo, 154 churches were destroyed, leaving only nine churches intact," says Dr. Van Kirk. "In Osaka, 46 churches are in ruins; in Hyogo, 45; in Kanagawa, 26. Of 2000 churches in Japan, 455 are wholly or partially destroyed. Few pastors were killed in air raids, but of 2000 pastors and teachers, some 350 lost their homes. Despite this destruction the deputation is unanimous in its conclusion that the Christian community in Japan has survived the war and its accompanying persecution in a manner that augers well for the future. Conferences were held with church leaders in Tokyo, Nagoya and Kyoto. In the latter city, Christian teachers and pastors from Osaka and Kobe participated in the discussions. In all of these centers, and elsewhere, Japanese Christians evidenced an impatient eagerness to rebuild

their schools and churches, reassemble their congregations, and press forward in their efforts to evangelize Japan."

The churchmen said, however, that the Japanese Christians want no special consideration in rebuilding or rehabilitation because they are Christians; and pastors and people want new churches to await the prior housing of now homeless families.

Few Defections

The Japanese Christians, the deputation say, were severely harassed during the war by the "thought police," by war-indoctrinated neighbors, and by the military. Many underwent severe questioning and persecution—even torture, arrest, and privations. But, they were told, there were few defections among the 400,000 Protestant and Catholic Christians within the total popularion of 80,000,000 people.

"That the Christian community in that country is today not only intact, but vigorously alive, is a tribute to the loyalty and steadfastness with which, in the main, it adhered to its convictions," says Dr. Van Kirk. "Now that the war is over and the military influence is being liquidated, the opinion is widespread that Christianity in Japan is confronted with an unprecedented opportunity to demonstrate its superiority over Buddhism and Shintoism. The deputation is recommending that a small initial group of missionaries be sent to Japan as quickly as possible. Long range missionary relationships with the Christian community in that country are yet to be determined."

Dr. Kagawa

Dr. Toyohiko Kagawa, the world-renowned Christian evangelist of Japan, was visited by all four American churchmen a number of times. They report him as saying, "Japanese morality and culture had fallen so low that if Japan had won the war it would have been a catastrophe for the world."

Dr. Kagawa, according to Dr. Van Kirk, has lost one-fourth of his weight, but is well, and is even now carrying on an intensive program of evangelistic meetings in the major cities of Japan. When the war first broke out, Kagawa was arrested by the "thought police," and subjected to nine days and nights of questioning. But he was firm in his faith and his beliefs, and, like most of the Christians, he would make no compromise to military demands—for the closing of churches, welfare institutions, cooperatives, etc. He was finally released, and during the years busied himself not only with widespread series of meetings, but with his whole pre-war schedule of welfare work to which he also added relief for the civilian population. He is now helping rebuild some 13,000 cooperatives—producers and consumers—that suffered during the war.

Dr. Kagawa, the deputation reports, is organizing an International Peace Society, and a large number of other groups. ("He is one of the world's great organizers," says one.) The International Peace Society will have Buddhist and Shinto members as well as Christians—and may really become international in time. The Moral Revival Society and the Rural Watchmakers Institute are two other groups Kagawa has organized to meet specific needs among the people; while in his work of relief he has been able to secure old military barracks as relief depots and shelters for the homeless. He is also serving as a member of the executive committee of the new Social Democratic Party, and, although keeping out of direct politics himself, he has been influential in bringing the cooperative movement, the labor movement, and the agrarian groups into the Party's organization.

Visit to Emperor

Each member of the deputation had a separate audience with the Emperor of Japan—this at the Emperor's request. They were the first American civilians to visit him since the war. The conversation with each was on the work in Japan of the Christian church, its schools, hospitals, and other institutions. The Emperor expressed interest in what the Christian minority in his land, and their friends in America and Europe, have contributed to the welfare of the people. The meeting was widely reported in the Japanese press and is believed to have enhanced the prestige of the Christian movement in the minds of the Japanese public. It was revealed that the Emperor's younger brother is making a study of Christianity, and that he has been in consultation several times with Dr. Kagawa concerning the meaning of the faith, its Bible, and its works.

Other conferences were held with Premier Shidehara, with his Foreign Minister, his Minister of Education, and his Minister of Public Welfare.

MacArthur on the GI's

"Our best ambassadors to Japan are the American troops—they embody the American ideals of democracy," General Douglas MacArthur told Bishop Baker during one of their several interviews. "I have never been so proud of the American soldier as I am today," the General continued. "We could have given orders, but we could not so easily have restrained the men; but they have a control developed in the American home, in the American school, and in the American church. There is a remarkable friendship developing between the American soldier and the Japanese people." Dr. Kagawa gave testimony to this friendship also, and said: "I had not realized that friendshiup could be reestablished so soon."

The influential *Nippon Times* in a two column editorial entitled "The Visit of the American Religious Leaders" commented on the significance and timeliness of the visitation. "The present visit in Japan of four prominent religious leaders, comprising a deputation representing the Protestant churches of America, is a matter which should interest the general Japanese public no less than the Japanese Christians," said the *Times*. "For, although the avowed purpose of this deputation is to reestablish contact with the Japanese Christians and to survey the general postwar religious situation in Japan, the influence of such visitors will far transcend mere matters of church policy. The work of this deputation is bound to mark a significant first milestone on the road of Japan's return to the international fellowship of peace-minded peoples."

SELF-RENUNCIATION

Otis Moore

A boy failed in school, arrested for "rowing" a car, put in the state school delinquent boys, hit the guard over the h with a club, landed in prison.

"I do not care what happens to me."

Her lover went off with another won She made a round of night clubs, got dru tried to jump from hotel window.

"I do not care what happens to me."

A Marine in the midst of battle. The ture of an eminence will save the lives many men. The boy climbs the embankm holds the vantage point until his comra safely retreat.

"I do not care what happens to me."

Missionary nurse goes into a cholera fested section, endures long hours of te fying hardship, brings help to hundreds people who would have died, counted her life dear unto herself.

"I do not care what happens to me."

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Unceasing Crusade

(Continued from page 8)

social workers and others in modern hods of treating and helping polio vic-, for a broad program of education—a er-ending campaign to give the facts about o to the people of America.

he fight is costly and grows more costly the National Foundation expands all ses of its activities and meets the cost of o epidemics.

f all contributions in any county to the ual March of Dimes conducted by the ndation, half is retained by the local chap- for special equipment, hospitalization, asportation, treatment and care of polio ents. The other half goes to the national anization for research, education and ergency aid in epidemics.

tanding ready to give battle on every sec- of the polio front, the National Founda- for Infantile Paralysis is a vital weapon he working people—a weapon against the mon enemy, poliomyetlitis.

Autobiography of a Plain Preacher

(Continued from page 9)

took rides together, over the country ds, often Charles Augustus, etc., had a gram of his own. He would pause to am a bit and glean a bit. We let him do believing he had a right to his freedom, l we wanted him to be happy. Dear Liz- , within a year she has gone to the land the faithful! She so loved everything beau- l, I am sure she will enjoy heaven. Every- ng in her cottage home spoke of days long ne by. The large old fireplace with the n kettle swinging from the crane, was a minder of early New England days. A andfather clock calmly ticked the hours ay. A high-boy contained in its drawers aint old costumes and ruffled lace caps. e chairs and tables were all genuine an- ues and a beautiful Winthrop desk stood one corner of the room, where every caller s asked to register, for Miss Lizzie kept names of all who visited her dear home. She shared the feeling of the poet who ex- imed—"Old fashioned things are loveliest." elieve that those who came to this quiet t and looked into her sweet face were tter prepared for the life that now is and that which is to come. It was her deep nging that all the people of Acton should e Christian lives.

These lines from Whittier express the ayer of her heart—

"Dear Lord and Father of mankind,
Forgive our feverish ways,
Reclothe us in our rightful mind
In purer lives thy service find,
In deeper reverence praise."

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Getting a Kick out of Life

William L. Stidger

A New Year and a New Era

This is not only a new year into which we are entering but a new era.

I have been keeping a file of the contemporary comments on the event of the atomic bomb, and those clippings substantiate my feeling that, with the coming of atomic power, we are now entering into a new day. Here are some of them:

Time magazine: "The bombardier who dropped the bomb on Hiroshima said: 'My God, the Atomic Age is born!'"

Time magazine: "Watching the oscilloscope, Fermi and Dunning knew that the world's destiny was being changed."

President Truman: "We have harnessed the forces of solar energy and changed the face of the world."

Newsweek: "Things will never be the same again!—The atomic bomb has been a world-shaking and a world-shaping event!—While the general elections killed conservatism in England, the atomic bomb killed it all over the world!—In a single day the atomic bomb made a greater change in the world than any other single discovery in the history of humanity!"

The Saturday Evening Post: "The bomb was dropped and what the eye saw was the end of an era and the beginning of a whole new kind of life that left mankind with a hand on the controls of history and destiny."

"The scientists who created the atomic bomb were working with forces heretofore reserved for the Almighty."

"They were laying the cornerstone of a new civilization. When we who lived in this new dawn look back, we shall think of this discovery as one of the turning points in human history."

So it is that we who have lived through this great event in Eternity, are entering, at this end of the old year, not only a new year but a new era, an era in which all humanity will get a kick out of life through atomic power which will, in ten years, change our entire way of living. And that is something to look forward to.

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Steel Strike

(Continued from page 15)

steel corporations on the wage issue that the decision to set a strike date was made by the steelworkers, aluminum workers and iron ore miners, under the jurisdiction of the United Steelworkers of America.

The membership of the union made every effort to avoid taking strike action. They are endeavoring at all times to accomplish a peaceful settlement of this all-important issue.

Over 400,000 workers throughout the nation, in a secret ballot, have given their mandate—to strike in self-protection.

Each separate contract the union has signed with the corporations will be studied by the legal department under the direction of General Counsel, Lee Pressman. No local union will be authorized to vote or strike if it would be a breach of contract.

There is much more in this fight for a $2 per day wage increase for steelworkers. The national economy is at stake. "As steel goes, so goes the nation" is an old but not outworn economic slogan. President Philip Murray in his closing remarks to the Wage Policy Committee said, "Our wage fight is to the national interest. The underlying motive that prompts us today is the welfare of the nation."

Let us face the facts—they are hidden from an unsuspecting public. The financial ability of the steel industry to meet the wage demands of the union can be completely demonstrated. The following facts have not been refuted.

1. The profits of the steel industry, before taxes and during the five war years, 1940-1944, rose 276% over the peacetime level of 1935-1939—from $933 million to over 3 billion, five hundred million.

2. Profits after taxes, rose 113% during the war period—from $576 million to $1,000,225,000.

3. Open profits acknowledged in 1944 were $190,366,000. Concealed profits in 1944 were $271,165,000. This is a total profit of $407,-531,000 after the payment of all taxes. The peacetime average for the industry was $115 million.

4. Tax refunds from the United States Treasury, amounting to $149 million, or 29% more than peacetime profits, can be collected by the steel industry in 1946 if it breaks even.

5. The steel industry can thus meet the Union's request for a $2 day wage increase and in 1946 still earn over $400 million in net profits after taxes—or 3½ times its peacetime average.

This inequitable distribution of the industry's earnings is not only an injustice to steelworkers; it is a threat to the postwar prosperity and security of America because the bulk of the nation's savings is not in the hands of the people who do the bulk of the consuming.

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Crusade Plus

(Continued from page 9)

Do you love your home? You may say, I believe in my home, I observe all the rules of fidelity, I belong in the family circle. But, that is not the question; the question is, do you love your home?

Do you love your country? You may say, I believe in my land, I will keep all the laws of my government, I belong, I am a citizen. That spirit would never have made for the victory, or the victories, that have been won by our nation. That is not the question; the question is, do you love your country?

Do you love your God? Of course, I believe in God, I observe all the laws of my religion, I belong to the church. But, that is not the question; the question is, do you love God?

It is this something more, this complete love for Christ, which will make our Crusade this year much more than an increase in church membership. This something more will instill within the church a dynamic which will make it the world force for peace and righteousness. It was said of the early Christians, who are these that come hither to turn the world right side up.

"The Great and the Small"

(Continued from page 5)

lived a little life. One biography of his is entitled, "A Small-Town Man." He lived a little life, died a contemptible death, among an insignificant people in an obscure place. Yet all of time is divided by the date of his birth and God hath exalted him, giving him a name which is above every other name.

Have you despised the day of small things? Then look well to your reckoning, for it is the small things in the lives of the faithful out of which God fashions the pattern and fabric of history. In His hands the ground whereon we stand becomes holy ground. "God chose the foolish things of the world that He might put to shame them that are wise. God chose the weak things of the world that He might put to shame them that are strong." Jeremiah, seeking to console his people in their hour of desolation, urged them to believe that there are no small things. "I will multiply them, saith the Lord, and they shall not be small." Who then can despise the day of small things?

Bits of Fun

A woman flees from temptation, but a man crawls away from it in the cheerful hope that it may overtake him.—*Telephone Topics.*

Once upon a time two large turtles and a little one went to a bar to quench their thirst. Each ordered a mug of sarsaparilla. As they began to drink it one of the large turtles commented that it was raining. Whereupon there was a lively discussion, and it was decided they ought to have their umbrella, and that the little turtle should go home for it. The little turtle demurred, expressing the fear that if he went for the umbrella, the two big turtles would drink his sarsaparilla while he was gone. After much discussion the big turtles convinced the little fellow they would not drink his sarsaparilla, and he started after the umbrella.

Three weeks passed, and finally one of the big turtles said: "Let's drink the little guy's sarsaparilla."

"I've been thinking the same thing," said the other, "so that's just what we'll do."

From down at the end of the bar near the door, a shrill voice cried: "If you do, I w go after that umbrella."—*Telephone Top*

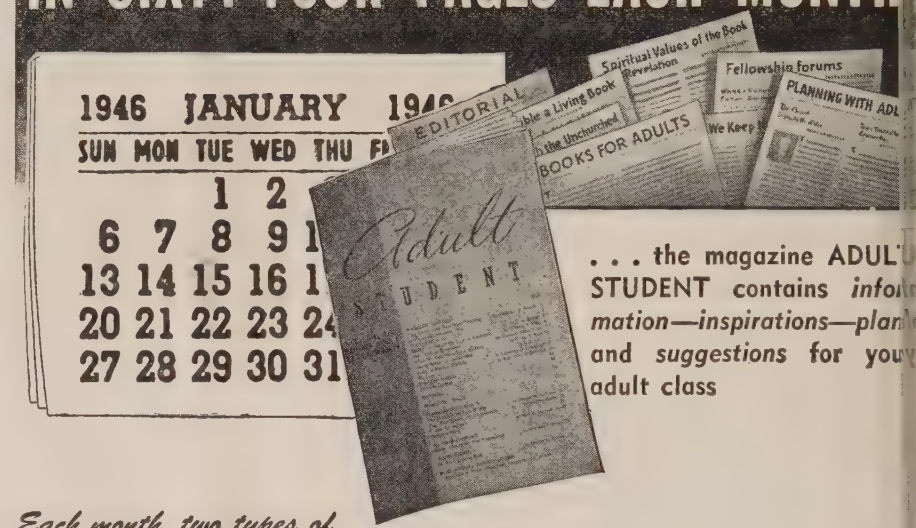
Driver's License Examiner: "Do you kn what it means if a driver puts out his han

Applicant: "Well, if it's a woman, it me she is going to turn right or left, shake ashes off his cigaret, or reverse or stop, she's pointing to a hat store, or admiring ring, or—"

Examiner: "Yeah, and if it's a man?"

Applicant: "Why he's usually waving a woman."—*Ediphone.*

IN SIXTY-FOUR PAGES EACH MONTH



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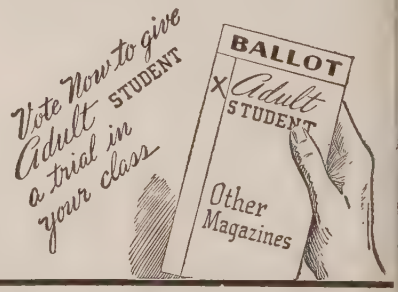

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I COVET

Joseph Herbert Bean

I covet sunniness of soul,
Sweet temper of the heart;
The wit of Wisdom's thoughtful ways
Where love becomes an art.

ONLY ONE PEACE

Genevieve L. Hutchinson

ere is only one peace in the world, today,
s Christmas breaks over the hills,—
ce in the hearts which the Prince of Peace
ven in tumult stills;
e light in the darkness, this Christmas-time,
he same that the Christ-Child lit—
e peace and good-will, the hope, the love,
The promise! This is it
at hallows His birthday in every place,—
His peace in the heart, His light in the face.

The Homemaker's Corner

Mrs. Harry A. Burnham

New Year's Calls

New Year's Day has lost something of lue in the lack of making New Year's calls. was a happy custom which has seemed to velop lately into grand parties instead of e friendly calls on neighbors which it used be.

On the first New Year's Day after his inguration, President Washington opened his use in Philadelphia to receive the people. senator who attended the reception wrote his diary: "Made the President the comiments of the season; had a hearty shake of e hand. It was asked to partake of the nch and cakes, but declined. I sat down d we had some chat, but the diplomatic ntry and foreigners coming in, I embraced e first vacancy to make my bow and wish m a good morning."

One feels some sympathy with the man ho "embraced the first vacancy" when the rty became too grand.

In the December 15th number of *The hristian Century* is a letter from one who gns his name Quintus Quiz, in which he ys "There is such a thing as a friendly reet on which the neighbors know each her." He goes on to tell of the satisfaction stopping for a chat with neighbors; of hav-g, on one's own street a "Good Neighbor olicy" which is sure to spread to the whole wn, and, eventually, to the state and nation.

It brings about the sort of personal con-rn which was this man's experience when e and a bicycle collided one day, resulting some broken ribs for him. That night a ttle fellow on the street prayed: "Jesus, make Mr. Quintus well. Keep him off the road."

May we all have a happy year with some me to call, in a leisurely manner, on our riends and on some people we have not nown before.

MEET THE METHODISTS

Sixty Years Married

Irene H. Burnham

Immanuel Methodist Church in Waltham, Mass., was the scene of a very happy and unique celebration on the evening of Dec. 5th, when about 200 members of the church, citizens of the city, and friends from other places, gathered to congratulate Mr. and Mrs. Dennis E. Perkins on the occasion of their 60th wedding anniversary.

In the receiving line, as pictured above, with Mr. and Mrs. Perkins were their daughter Evalina Perkins and their son, Captain Louis W. Perkins, U.S.C.G., who came by plane from San Francisco to be with his parents.

For 55 years, since their arrival in Waltham from their former home in Mechanics Falls, Me., Mr. and Mrs. Perkins have been active members of Immanuel Church. In speaking of them, the Rev. George E. Butters, pastor of the church, said:

"What loyal people they are! They are in church every Sunday. For many years Mr. Perkins has been the official "greeter" at the church door. Arriving a half hour before service both morning and evening, he welcomes people to worship.

"As a class leader in other days, and as a life-long tither, many people remember Brother Perkins with real affection for the willing help he has given them.

"Immanuel Church has been richly blessed by both Mr. and Mrs. Perkins."

Among guests who voiced their pleasure at being present and their admiration and best wishes for Mr. and Mrs. Perkins, were many city officials, a district judge and friends and relatives from Maine.

The Rev. Mr. Butters and Captain Perkins spoke briefly.

There was a profusion of flowers given by friends, and among other gifts was a dollar for each year of their married life from friends and church members. A guest book containing the names of all present will be a cherished reminder of the occasion.

Books Just Received

Meditation for the Sick. By C. J. Scherzer. Abingdon-Cokesbury Press: Nashville. Price, 25 cents.

I Beheld His Glory, "Cornelius the Centurion." By John Evans. Willett Clark and Co.: Chicago. Price, $1.

American Jewish Year Book, 1945-46. The Jewish Publication Society of America: Philadelphia, Pa. Price, $3.

A Christian Global Strategy. By Walter W. VanKirk. Willett, Clark and Co.: Chicago. Price, $2.

Young People's Prayers. By Percy R. Hayward. Association Press: New York. Price, $1.50.

Those of the Way. By William L. Sperry. Harper and Brothers: New York. Price, $1.50.

God in Us. By A. Campbell Garnett. Willett, Clark and Co.: Chicago. Price, $1.50.

Christ the Lord. By John Knox. Willet Clark and Co.: Chicago. Price, $1.75.

Meditations for men. By Daniel Russell. Abingdon-Cokesbury Press: Nashville. Price, $1.

On Foot to Freedom. By Newton Chiang. Friendship Press: New York. Price, 25 cents.

G-Suiting the Body. By Ralph M. Harper. E. C. Schirmer Music Co.: Boston. Price, $1 cloth, 50 cents paper.

300 Favorite Poems. Compiled by Thomas Curtis Clark. Willett, Clark and Co.: Chicago. Price, $1.

PAY-UP SUNDAY IN THE Crusade for Christ

● Let every church with unpaid pledges have a Pay-Up Sunday with a free will offering. Each church should experience the thrill of victory by paying its pledges in full. January 31, 1946, is the pay-up date. Help our great denomination achieve its victory.

●

Success Depends on Every Congregation

BOOKS

"Children's Parable Story-Sermons"

Dr. Hugh T. Kerr has added another splendid book of stories for children to his long list of previously published books. This is a collection of forty stories based on parables of Jesus. They have been prepared to meet the needs, and suit the interest of children. Each one has a modernized application. Stories for children are always in demand. These will add a fresh collection to the minister's, teacher's, superintendent's or parent's dwindling store of stories. (Fleming H. Revell Co.: New York. Price, $1.50.)

"Meditations for the Sick"

There is always a dearth of suitable material to place in the hands of persons who are sick. This little book of "Meditations for the Sick," by C. J. Scherzer, is just that. It is written directly to the diseased. Two sentences from the Foreword indicate this. "This booklet will help you find comfort and guidance. May God bless you and restore you to health." Here is a book that should be sought by pastor and invalid enthusiastically. (Abingdon-Cokesbury Press. Price, 25c each; $2.60 dozen.)

"Son of Thunder"—Patrick Henry

Julia M. H. Carson has presented a life of Patrick Henry which young and old will enjoy greatly. She has vivid description, charm and interest woven into the story, which impels the reader to keep reading. The life and times of the United States during the eighteenth century receive fresh revival in these absorbing pages. (Longmans, Green and Co., Inc.: New York. Price $2.50.)

"That Boy Nikolka"

For 8 to 12 year olds. A book of short stories by Ruth E. Kennell, about our young Soviet friends—beautifully illustrated. Paper Cover. To quote Mrs. Wm. A. Hastings, president of the National Congress of Parents and Teachers—"I think this booklet of stories is most fascinating. It gives such a human picture of a life quite different from our own and helps to create sympathy for and understanding of the children of Russia. (American Society for Russian Relief, Inc., Boston. Price, 25 cents.)

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agawa Sermon Cancelled by Authorities

Tokyo (By Wireless) (RNS)—A sched-d Christmas sermon by Toyohiko Kagawa, ted Japanese Protestant leader, to Ameri-n servicemen here was cancelled by the al commanding officer. Reason given for e move is that the GI's should hear an nerican chaplain. Posters announcing the mon had been hung in American billets d offices, but they were hastily removed. though the sermon had been scheduled by aplain Paul W. Yinger, formerly with ngregationalist headquarters in Washing-n, the cancellation was issued by higher my officials and is thought to represent the licy of the supreme command.

The ban on Kagawa followed an article Bernard Rubin in *The Stars and Stripes,* e Army's daily paper, which revived anti-nerican statements attributed to Kagawa ring the war.

Methodist Bishop Endorses Temporary Conscription

Washington, D.C. (RNS)—Bishop Charles esley Flint, of The Methodist Church, ashington Area, has written a letter to the ilitary Affairs Committee of the House of presentatives endorsing "temporary" com-lsory military training and explaining why was the lone dissenter among the Council Methodist Bishops who recently voted to k Congress not to pass conscription legis-tion.

Emphasizing that he speaks only for him-lf, Bishop Flint urged on the committee the llowing considerations:

"1. The provision of universal military aining should be regarded as temporary, to reduced as rapidly as, and eliminated as on as, progress in international relations rmits.

"2. Meanwhile the period for such train-g should be only the minimum essential for sic training. Surely a whole year is not eded for such purpose.

"3. Some program be devised by which, r senior high school and college youth, ch training be integrated with the regular ucational program.

"4. In the case of youth who do not have portunity in high school or college, the riod of special military training include ther a large educational element, vocational foundational, or supervised training in dustry.

"5. Courses with educational content to be rmulated by, or jointly with, educational thorities.

"6. The educational curriculum to include course of instruction in international rela-ons, including study of the causes of war nd means of promoting peace.

"7. Ample provision to be made for the cial, moral, and spiritual welfare of the ainees; the moral and cultural qualifications officer-instructors to be of a high order."

Bishop Flint said in his letter that "some easure of universal military training is cer-inly regarded with favor by American ople generally."

Pathways to Peace in an Atomic Age

"We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and . . . to practice tolerance and live together in peace with one another as good neighbors . . . have resolved to combine our efforts to accomplish these aims."

(From the Charter of the United Nations.)

In the CRUSADE FOR NEW WORLD ORDER We Tread Anew

The pathway of Christian faith
God is the father of all men, judge of all nations. He hath "made of one blood all nations of men for to dwell on all the face of the earth."

The pathway of Christian love
"Love thy neighbor as thyself." The task is the creation of World Brotherhood.

The pathway of Christian service
Feed the starving. "If thine enemy hunger, feed *him.*" Support overseas relief and rehabilitation.

The pathway of respect for human rights and fundamental freedoms
" . . . for all without distinction as to race, sex, language, or religion."

The pathway of a more abundant standard of living for all
The promotion of "social progress and better standards of life in larger freedom."

The pathway of mutual trust and international friendship
" . . . based on respect for the principle of equal rights and self-determination of peoples."

The pathway of international co-operation in educational, scientific, and cultural relations
For world friendship, the prevention of disease, the sharing of scientific discoveries and the arts.

The pathway of international economic co-operation
In respect to raw materials, markets, currency, and trade.

The pathway of world political organization
Government as trusteeship for all mankind.

The pathway of right; of law controlling force; of pacific methods of solving international disputes.

PROPOSALS FOR IMMEDIATE APPEAL by interview, wire, or letter to your Senators and Representatives: (1) For adequate relief of suffering mankind; (2) for international control of armaments, including the atomic bomb; (3) as called for by the Council of Bishops—for international agreement for universal abolition of peacetime compulsory military training, hence, opposition to its adoption by the United States.

New Year's Day, 1946

THE COMMISSION ON WORLD PEACE
of THE METHODIST CHURCH
740 Rush St., Chicago 11, Illinois

WE WILL BE TRUE

In January of 1823, the Methodists of New England began to publish ZIO[illegible] HERALD. For 123 years that paper has continued, and enjoys the reputation [illegible] being American Methodism's oldest weekly. We will be true to the faith [illegible] the fathers who, through all of these years, have guided the destinies of this on[illegible] independent voice in a denomination of eight million members.

ZION'S HERALD.

VOLUME I. NUMBER 1.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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ADDRESS:

THE appearance of a paper professedly devoted to religious and moral subjects, and espousing the cause of a particular sect or denomination, naturally excites an interest in the Christian public, and elicits inquiries concerning the [illegible]tor and publishers, which claim from [illegible] address [illegible] avowing the [illegible] the influence on their lives, or conversation? But when the doings of God's grace in the world, the operations of the Great Shepherd in bringing his sheep into the true fold, are known to Christians, if actuated by the true spirit, they will be aroused from their lethargy, and united with their fellow-christians, will 'pray,' in accordance with the Psalmist, 'for the peace of Jerusalem. [illegible] thets by the lukewarm and nominal christian. Their unaffected piety, their warmth in religious matters, their self-devotedness, their voluntary assumption and cheerful bearing of the cross, have all been branded with fanaticism and enthusiasim, and their followers have been accused of being infected with 'a zeal without knowledge.' Such revi[illegible]s must be expected from the ene- [illegible] lumined the dark regions of the earth with the light of celestial truth. Unawed by menaces of enemies or the taunts and insults of *professing Christians*, they commenced their march under the standard of the Great Captain of their Salvation, enduring the perils and privations of land and sea, for the glorious cause of their Redeemer.—Like faithful pioneers, they [illegible] the

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